





# CITIZENS OF FREE INDIA

69

BY

W. M. RYBURN M.A., LITT. D.

AUTHOR OF

TALES FROM INDIAN HISTORY, TALES OF BROTHERHOOD,  
KNIGHTS AND DRAGONS, ETC.

1952

DELHI, AMBALA & AGRA  
UTTAR CHAND KAPUR & SONS







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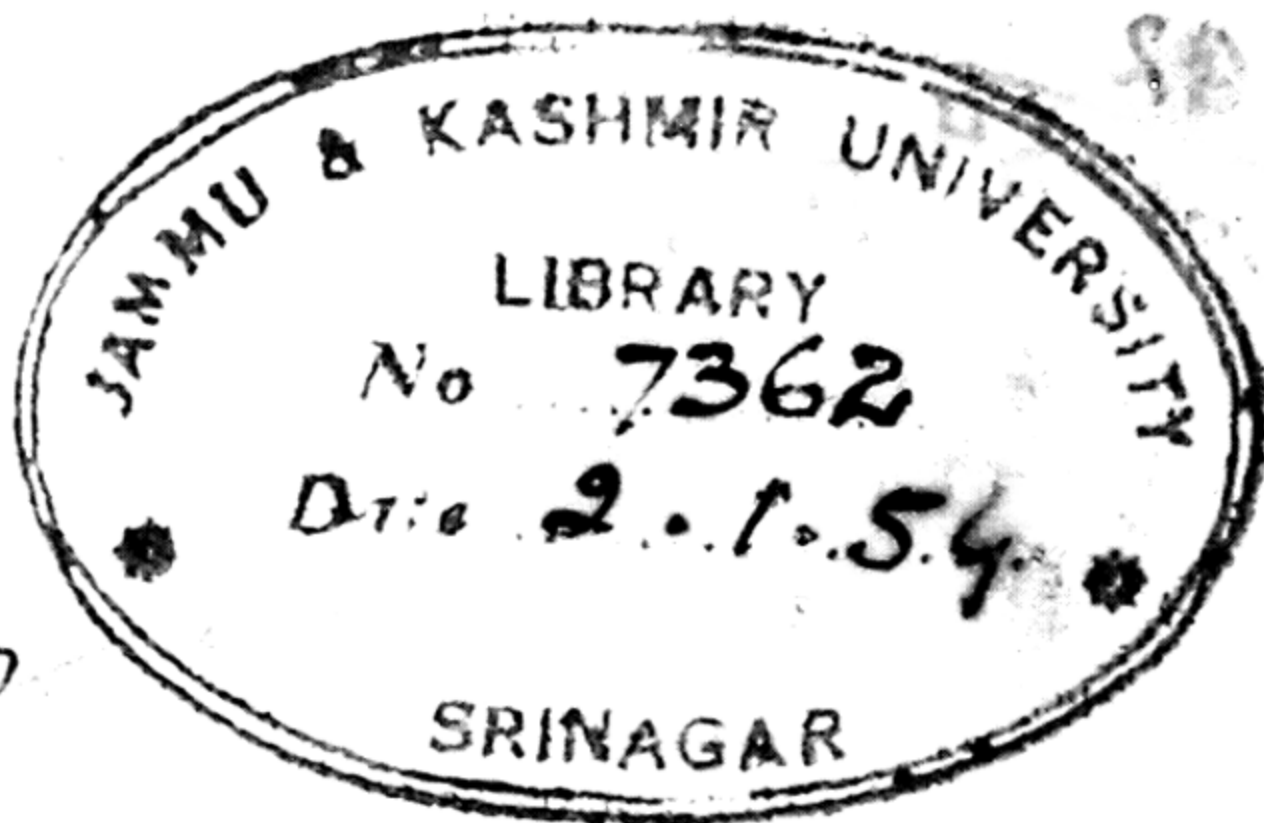
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up the rupees. But the old man insisted on their doing as he told them. "Off you go," he said. "And don't take too long over the business. I expect you back in a couple of days."

So each young man took up a rupee and went out. The first one wandered through the bazaar. But nothing could he find which would in any way serve his purpose. All day long he wandered about, looking in all the shops, but nothing could he find. He became more and more certain that something had gone wrong with his father. He was about to give up his search in despair, when he saw a bullock cart with a load of hay. "That looks hopeful," he thought. "I wonder how much hay I can get for a rupee."

He went up to the driver of the cart and enquired about the price of the hay. There was a good deal of haggling over the price, but, in the end, he was able to buy the load of hay for a rupee. (This was in the days when a rupee would buy a great deal more than it will buy now).

So the young man led off the cart with the hay to his father's house. Hopefully he piled it into the house. But when it was all in, he found that there was not enough to cover even the floor, less while fill the whole house.



When the second son went out with his rupee, he did not go straightaway to the bazaar. Instead of doing that, he sat down and began to think. For a long time he sat thinking about what he could possibly buy. At length, at evening time, an idea struck him. Taking his rupee, he walked quickly down the bazaar till he came to a shop where candles were sold. He spent his rupee on candles, of which he got quite a number. Then, taking his candles with him, he made his way back to his father's house. When he got there his brother was standing disconsolately looking at the hay spread out on the floor.

It was now getting dark. Quickly the second son stood two or three candles in each room. Then he lit them. At once the house was filled,—with light.

His father was very pleased with him and said, "My son, you have shown true wisdom. I am ready to hand over all my money to you".

Now we all live in a big house, which we call our native country. We have each of us been given, some one rupee, some two rupees, some three and some four. These rupees are not rupees with which we can buy things, but they are different powers we have been given. Each of us has powers of body, powers of mind, powers of character. Each of us has

strength, time, intelligence, which can be used. As we leave school and go out into the world, we are tested as to how we are going to use these talents which we possess. Are we going to use them to buy useless hay, or are we going to use them to spread light throughout our house ; that is, throughout our country ? If we are going to be good citizens, then we shall use our powers and abilities to try to spread light into all parts of our country ; that is, we shall spend ourselves in the service of our country.

No country can progress unless it has good citizens. So that if we love our country and want to serve it, we shall try to become good citizens. While we are at school, this is what we should be doing. We should be training ourselves in citizenship, and cultivating the characteristics of good citizens. If we do this, then, when we leave school and home, and go out into different parts of our country we shall be able to fill it with the light of good citizenship.

A story is told of Guru Nanak, that, in the course of their travels, he and his disciple, Mardana, came one evening to a village where they wanted to stay for the night. But the villagers were rude and inhospitable, and would not let them stay anywhere in the village. So Guru Nanak and Mardana were forced to spend the night in the open. As they turned away from the village, Guru Nanak said, "I



pray that the people of this village may always stay in this village." Mardana was somewhat puzzled at this, but said nothing.

The next night they came to another village where they met with a very different reception. The villagers welcomed them, treated them kindly, found them a place to stay for the night, and gave them food to eat. In the morning, as Guru Nanak and Mardana were leaving, the Guru said, "I pray that the people of this village may not remain in their village, but may be scattered throughout the country."

But this was too much for Mardana. He protested. "Why," he said to the Guru, "do you pray for good things for people who treat us badly, and for misfortunes for those who treat us well? You should have prayed for those inhospitable villagers to be scattered over the country, and for these good people to remain comfortably where they are."

"No," replied Guru Nanak. "It is better for those inhospitable and selfish people to stay in one place where can they do harm in one place only. If they went to other places they would have an evil influence all through the country. Now these good people, with whom we put up last night, are too good to be left in one place. They have something which is needed everywhere. Their influence and characters will be of benefit to others,

wherever they go. Hence they ought to be scattered so that they can take their light to other places ”

Now we have to see to it that we grow into such citizens that people will want the light of our characters and influence everywhere. We do not wish to have the sort of character that will make people want us to stay in one place, and not to mix with others. If we are to be good citizens, who will be able to serve their country, we must be carrying light with us wherever we go, and not darkness. Our influence on others must be for good, and not for bad. Our lives must be such that wherever we go, and wherever we live, other people will be the better for our having been with them. A good citizen is a centre of light wherever he lives, and whatever he is doing. The greater the number of good citizens in a country, the more enlightened will the country be as a whole.

All of us are, or will be, citizens of our country. But we have to make up our minds whether we are going to be good citizens or bad ones. We have to decide whether we shall live such lives that our country will be the better for our lives and work, or the worse. We have to try to imagine what our country would be like if everyone lived and acted in just the same way as we do.

A chain is as strong as its weakest link.



Each one of us is a link in the chain that is our country. If we are weak and poor citizens, then our country will suffer, even though we may try to comfort ourselves with the false idea that it does not make any difference what one person does in such a large country where so many people live. But if one candle goes out, then in that one place there is darkness instead of light. It is only when all the candles burn brightly that the whole house will be full of light.

Each of us, therefore, has the responsibility of being a good citizen. We must see that our particular link in the chain is not a weak one. When the Olympic Games were held in London in 1948, a flame was carried to London from Greece, where the Olympic Games used to be held in times long ago. This flame was carried by a long relay of runners right across Europe. Each runner, carrying a lighted torch, ran for a certain distance till he came to the place where a fresh runner was waiting for him. The new runner then lit his torch from the one that had been carried to him. As soon as he had done this he set out to run with his lighted torch to where the next runner was waiting. He had a fresh torch, which he, in his turn, lit from the one brought to him. And so from runner to runner the flame was carried till it reached London. From the last torch was lit the fire which burned all the time the games were going on.

Although nothing was said about it, and no names were mentioned, at one place there was an accident. One runner when handing over his torch to a fresh runner, let it go out. How ashamed he must have been ! He had let the flame go out. He had broken the chain.

Each one of us, as we leave school, has a flame to carry which we have to pass on to others. We have been given knowledge and skill. These we pass on by using them in the service of our country. If we do not use them, it means that we are letting the flame go out, and none of us wants to do that. But if we are going to be able to keep alight the torch that has been given us, we have to know how to look after it, and we have to know how to hold it as we run. In other words, we have to train ourselves for citizenship, and for service of our country. In this book we shall consider some of the things to which we should pay attention if we are to be able to keep our torches alight ; that is, some of the qualities and characteristics we must try to develop if we are to be good citizens, carrying light into all parts of our country and its life.

### **Exercises.**

1. Give practice in the use of the following :--

to lay by ; to make up one's mind ; to

prove oneself ; to find out ; to take leave of one's senses ; to serve one's purpose ; in despair ; to go wrong with ; in the end ; at length ; to make one's way ; to hand over ; in the course of ; to be too much for ; to see to ; to put up with ; to wait for.

2. Have the following used in sentences to show the difference in meaning :--

between, among ; divide, distribute ; across, cross ; expect, hope ; instead of, in spite of ; stop, stay.

3. Give practice with the uses of "to spend".

to spend money ; to spend time ; to spend energy ; to spend oneself.

4. Have put into indirect speech the direct speeches in paragraph 1.

5. Give practice with "to look."

to look in ; to look into ; to look at ; to look to ; to look over ; to look through ; to look after ; to look on ; to look for.

6. Give practice with "less while" ; "let alone" ; "not to speak of".



7. Explain the difference in the meaning of "wonder" in

I wonder what he is doing.

He was filled with wonder at the sight.

8. Have used as noun, verb, adjective and adverb, "right"; "wrong".
9. Give practice with the construction "the greater.....the more".
10. Give practice with the uses of "reception".
- a cool reception; a warm reception;  
a hot reception; a different reception;  
a favourable reception.
11. Have written the conversation which might have taken place between Guru Nanak and the inhospitable villagers.
-

## Co-operation.

Once upon a time, in the early history of the city of Rome, there was a quarrel between the common people of Rome and the ruling classes, who were called the Patricians. The latter were treating the former very unjustly, especially in the matter of land. So the common people, on their return from fighting against some of the enemies of Rome, decided that they would not go back to the city. They went to a place about two miles away from Rome, and decided to found a new city there. They would leave Rome to their oppressors and to those who wished to serve them.

The Patricians were very disturbed and alarmed at this. They did not want to have to do all the work that the common people usually did. So they decided to try to persuade those who had seceded to come back to Rome. They sent some of their number to do this. One of them, a man named Menenius Agrippa, had a great deal of influence with the common people. He spoke to them and told them a story which has become very well-known.

He said that once upon a time the different members of the body, the eyes, the ears, the hands, the legs and so on, became annoyed with the stomach. They considered that the

stomach led a lazy life, doing nothing, while all the other members of the body had to work for the stomach. So they decided that they would go on strike. This they did. The result was that the stomach got nothing, and the whole body became weaker and weaker. The strike affected all the other members just as much as it affected the stomach.

On hearing this story, and understanding its meaning, the common people agreed to treat with the Patricians, and to co-operate with them in order that the whole city of Rome might be strong.

This lesson of co-operation is one which every nation and every people have to learn if they wish to live together happily and successfully. On co-operation depends the welfare of the nation as a whole, and of each individual in the nation. No person can make his best contribution to his country unless he is prepared to co-operate with others. By trying to live to himself, one person may certainly make a lot of money, or may gain a position which gives him power over others. But he will be living a selfish life which will be of no benefit or service to others, and he will therefore be a poor citizen. Not only will he be of little use to his country, but, in the long run, his own life will be poor and unsuccessful. No one can develop his powers in the highest way if he tries to live purely for himself; that is, if he thinks only of his



own interests, his own advancement and his own comforts. The result will be that he will be a liability to his country and not an asset. He will be a source of weakness rather than of strength.

We all believe that union is strength. You will have heard the old Greek fable about the father and his quarrelsome sons. A father had some sons who were continually quarreling with one another, and would not help one another. So one day the father called them together. When they came to him they found that he had with him a number of sticks lying on the ground. He handed one stick to each son, and told them to break the sticks. This they did quite easily. Then he handed each son a bundle of sticks, tied together, and told them each to break his bundle. But this they could not do. So the father pointed out to them that if they worked separately, each was weak, but that if they combined together, then they would be strong.

There is an Indian fable which teaches the same lesson. A fowler was trying to catch birds. So he spread some grains of rice on the ground, and arranged a net so that he could let it fall on any birds which came down to eat the grains of rice. Then he hid behind some bushes to wait. Soon a flock of doves came flying by. They caught sight of the grains of rice on the ground, but saw neither

the net nor the man hiding behind the bushes. They came flying down and settled on the ground. Soon they were all busy picking up the grains of rice, and after a short time, all came under the net. Then the fowler pulled a rope, and the net fell on the doves.

First one tried to fly away and then another. But they were immediately caught in the meshes of the net, and fell back on to the ground. The fowler came forward to catch the doves and kill them. But among the birds was one who was wise. He said to the others, "Let each of us catch hold of the net in our beaks and keep it off our wings. Then let us all together make one big effort and see if we cannot fly away with the net." The doves quickly did as the wise leader suggested, and suddenly, to the great surprise of the fowler, all the doves rose into the air carrying the net with them. He ran after them, but they were soon out of sight. By co-operating the doves had been able to save themselves.

This is true of our everyday life. Human beings are so made that they cannot live to themselves or by themselves, but have to live with other human beings in societies. When we live together we depend on one another for various things. One man cannot make or produce all the things he needs for his life. Or, if he could do so, he would waste a lot of time and energy and would be able to



make little progress. So men and women have learnt, when living together, to co-operate through specialisation. One man grows the wheat that is needed for food. Another grows the cotton that is needed for cloth. Another makes houses. Another does the carpentry work needed by the community. Another makes clothes, and so on. Each one makes the contribution of his work to the community and supplies the needs of others. While his own needs, apart from the particular need his own work meets, are supplied by others. Thus everyone in the community depends on everyone else.

A poet once had a dream. He dreamt that a farmer came to him and said, "I am tired of working for you. In future, you can plough the land for yourself and sow your own seed and reap your own harvest. I am not going to do this for you any longer." Then a weaver came to him and said, "I am sick and tired of working for you. In future you can weave your own cloth for your clothes. I am no longer going to do this work for you." Then a tailor came to him and said, "You do nothing for me and I am not going to make your suits any more. You can do your own tailoring." Then a mason came to him and said, "I have had enough of building houses for you. I am leaving you my trowel. Take it and build your own houses." The poet was at his wit's end as to what to do. He could see himself with no food, no clothes,



no house. He knew quite well that he could do none of these jobs, and could provide himself with none of these things. Fortunately, at this stage in his dream, he woke up. He was very glad to find it had been only a dream. But it made him realise, as he had never done before, how he depended on the co-operation of other people whom he was inclined to despise, for the ordinary things of life.

We can thus see how important it is for the welfare of a community or a country, that there should be a co-operative spirit in all members of the community. If certain individuals begin to think of what they can get for themselves by their work, rather than of the good of the whole community, then everybody suffers. If certain individuals try to make big profits for themselves out of trade in commodities needed by everybody, with the result that prices rise, and it becomes difficult for people to buy what they need, the whole co-operative basis of the community is upset. One man is trying to take more than he gives, trying to live to himself, and the result in the country is the same as when each dove tried to fly away by itself.

We can successfully meet and conquer the difficulties of life only when we take hold of the net together and work together. It is essential for the real prosperity of the India of the future, and not only of India, but of

the whole world, that there should be the spirit of co-operation in every citizen in every country, and that all should know how to work co-operatively.

This is true not only of the people living together in our own country. They must co-operate together in order to live. But it is also true of the different countries of the world in their dealings with one another. Just as each individual in a community has his own special work to do, from which all the others in the community reap an advantage, so each nation or country in the world has its own particular contribution to make to the welfare of the world in general. Just as each individual in a community depends on other members of the community to supply many of his needs in return for the work he does to supply the needs of others, so each country depends on other countries to supply many of its needs in return for the work it does to supply some of the needs of others. Even large countries like the United States of America and the Union of Soviet Socialist Republics depend on other countries to supply some of their needs. For instance they need oil, and the anxiety of each to get oil, and to prevent the other one from getting it, is one great cause of the trouble in the world to-day.

Just as conditions inside any one country become bad, and many people suffer, when

there is no spirit of co-operation, and when a few individuals try to get more than their fair share for themselves, so the same thing happens in the world at large when there is no spirit of co-operation among nations. We shall get peaceful and stable conditions in world only when the citizens of every country begin to understand how they depend on the work that people in other countries do, and when they realise how foolish it is to think that they can do and make everything for themselves.

At the time this is being written, India is getting food grains from Australia and Russia. She has for many years been getting rice from Burma. If it were not for the foodstuffs which are coming from other countries, many people in India to-day would starve. In the same way India sends away to other countries things like cotton and sacks, which they need, but cannot provide for themselves. You will be able to think of many other ways in which we in India depend on the work of people in other countries, and in which they depend on the work of the people of India.

We find that the same thing is true if we take any other two countries in the world. Some supply more and take less. Others supply less and need more. But everywhere co-operation among nations is essential for the life of the people of the world. The



world is really like a village where each man and woman has his and her work to do, on which depends the life of the whole village.

But this is a fact which people are very slow to learn. They find it difficult to learn the need for co-operation in one community, and still more difficult to understand the need for it on the international level. We seem to understand this need all right in time of danger. When war comes, different nations co-operate well. But when they think the danger has passed, and that they are safe, then they begin to quarrel and to non-co-operate with one another.

Four buffaloes were once threatened by a lion. The danger they were in made them co-operate. Whenever the lion tried to attack them, they came together in the centre of the field, stood back to back, and presented their horns to the enemy. From whatever direction the lion approached, he found a pair of horns facing him, and he could do nothing.

He had to go away disappointed. This happened a number of times, until the buffaloes became proud of their strength and began to despise their enemy. Then they started to quarrel with one another. The result was that soon they stopped co-operating. When the lion appeared, each thought to himself, "Let him come. I am safe. If

the others suffer then I will benefit. There will be more for me to eat. I am not going to help them." So the lion was able to attack and kill them one by one.

This sort of thing often happens among human beings, and we realise, too late, that if we do not co-operate, then we shall be destroyed. We co-operate when grave danger threatens, but when the danger has passed we forget all about it, and about the need for co-operation, and each of us goes his own way. The result is that we lose everything we have gained by our co-operation in time of danger. Both from the point of view of the welfare of the individual nation, and also from the point of view of the welfare of the world as a whole, the spirit of co-operation is essential. Without it we shall not be able to survive, much less make any progress.

It follows, therefore, that if we hope to be good citizens of our country we must learn to co-operate with others. This means that we have to try to understand the practical ways in which we can co-operate. By practical ways, I mean such things as co-operative societies of various kinds, and for various purposes, co-operative shops, co-operative banks, co-operative thrift and credit societies. While you are at school you should try to get permission to run a co-operative shop so that you can learn how co-operation works.

But besides these practical ways of working together and of co-operating, we have to try to develop the co-operative spirit. That is, we should be training ourselves so that we are always ready to co-operate with others in order to carry out any work, and to achieve any good purpose. We know, that when we are playing hockey or football, every member of the team must co-operate with other members of the team, and "play together" if the team is to have any hope of winning. A selfish player ruins all the efforts of the team. It is the same in the game of life. If it is to be played successfully, then we must work together with others, unselfishly. In time of war we now realise that the Army, the Navy and the Air Force must co-operate together if there is to be any hope of winning the war. In the same way, in the battle of life we must co-operate with others if we are to be successful, and if the life of our country is to be what it should be.

"The birds called pelicans know how to procure their food in an orderly and friendly manner. One way would be for each pelican to rush into the water and grab at his own fish. The way they prefer is to hunt for food together, in company, in association. This is the manner of their hunting. They go down to the river and find a place where the bank curves in a bay. Plunging into the water, they advance some distance from the shore, and then turn back towards the land



so as to form a half circle. They paddle steadily, nearer and nearer to the bank, and thus drive the fish into a smaller and smaller space. The pelican comrades paddle together; they go forward together; they eat together. There is enough food for all. And the food has been far more easily obtained by thus helping one another than if each pelican had fished on his own account. When night comes, they fly to their nesting places, each finding a handy spot, without pushing, or quarrelling with, his neighbour. Perhaps forty or fifty thousand of these birds dwell together; and, while some sleep, others stand on guard, ready to awaken the others if danger threatens. And so the whole multitude of pelicans live in peace and goodwill.”\*

We can learn a very useful lesson from the pelicans.

## Exercises.

1. Give practice in the use of the following:—  
 latter.....former; to lead a—life;  
 to go on strike; to treat with; to  
 depend on; in the long run; to catch  
 sight of; out of sight; any longer;  
 at one's wit's end; to take hold of;

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\*The Children's Book of Moral Lessons (Second series)  
 F. J. Gould p. 138.

to reap an advantage; proud of; one by one; point of view; to carry out; on one's own account.

2. Have sentences made using the following :—

to suggest; to produce; to despise; to achieve.

3. Have the correct spelling pointed out in each of the following pairs :—

quarreled, quarrelled; begin, began; centre, center; view, veiw; acheive, achieve.

4. Have the following used in sentences to show the difference in meaning :—

to found, to find; affect, effect; continually, continuously; soon, quickly; save, rescue; cloth, clothes; suit, suite.

5. Have the opposites of the following used in sentences :—

profit; asset; success; co-operation; successful; selfish; foolish.

6. Give practice with “not only.....but also”.

7. Give practice with the following :—

to the surprise of; to the relief of;  
to the sorrow of; to the joy of; to  
the disappointment of; to the grief  
of; to the disgust of.

8. A bundle of sticks; a flock of doves;  
a crowd of people; a herd of cattle;  
a pack of wolves; a bunch of  
flowers.

Give practice with these and with  
other similar words denoting collec-  
tions of different things.

9. Have written a story illustrating the  
benefits of co-operation.

— — —



## Honesty.

There is a saying in English, "As honest as the day". This means that, just as in the daytime, when the sun is shining, everything can be seen clearly and nothing is hidden, as it is in the darkness of night, so, when a person is honest, we know exactly what they mean. All that he does is open and above-board. He hides nothing and deceives nobody. The night is often deceptive because in the darkness we cannot see properly what things are like or what is happening. In the daytime everything is plain, and we can see and understand exactly what is happening. So an honest man is compared to "the day".

Men and women who are "as honest as the day" are the foundations of the state. If the citizens of a country are honest that country will be a happy place in which to live and work, and will be able to make a real contribution to the peace and prosperity of the world. If we wish to be true citizens, then we must train ourselves to be honest in word and deed. If, while we are young, we develop the habit of being honest in every way, then, when we go out into the world, we shall have no difficulty in being honest in our work and in our dealings with other people. If we do not develop this habit while we are

at school, later on we shall be liabilities to our country instead of being assets.

If we wish to learn to be honest, we must always be careful to be truthful and straightforward in the smallest things. Sometimes we think that these small acts of dishonesty do not matter. But to think this is a great mistake. Every small act of dishonesty we commit has a bad effect on our characters, and makes it more difficult for us to grow into true citizens. Besides this, every such act has a bad effect on others, and on the society in which we live.

Boys and girls often copy the work of others in school and then hand in to their teacher what they have copied as their own work. Now this is dishonest because they are trying to use as their own, what does not belong to them. They are trying to deceive their teacher by making out that they themselves have done something which, in reality, has been done by someone else. This has two bad effects. On the one hand every time a pupil copies from others, he is forming a habit of dishonesty, which he will find it very difficult to break, and, on the other hand, he is wasting his time, for we learn only when we do things ourselves.

Sometimes, in an examination, boys and girls copy or cheat in other ways. They do this perhaps because they are afraid that

they will fail, and, as a result, will not be promoted to the next class. But if anyone passes an examination by means of cheating in any way, and goes up into the next class, he is really living dishonestly. He is in the class on false pretences. He is there because he has made it appear that he has more knowledge than he actually possesses, and that he has done more work than he has really done.

Sometimes boys and girls cheat in an examination because they are afraid of what their parents will do or say if they fail, or because they want to avoid the shame of failure. They want to avoid the results of laziness. But one who is honest must be prepared to take the results of his mistakes and faults, and must not seek to hide them. We should be ashamed of being dishonest more than of failure. No one can be called honest as the day who tries to cover up or conceal what he has been doing. If he does this by cheating then he is living a dishonest life.

Sometimes candidates in the Matriculation examination get through the examination by unfair means. They copy from other candidates, or they take notes into examination room. Sometimes, after the examination, their friends try to approach the examiner so that the latter will be lenient. But if anyone passes the examination by using such means, then, every time he shows



his certificate of passing, or tries to get a job for which the qualification is a pass in the Matriculation examination, he is being dishonest. He is saying, in effect, that he has done something which he has really not done. He is showing that he has reached a standard in knowledge, and ability to use knowledge, which he has not reached. Such a person cannot be a good citizen.

We see the bad effects of dishonesty on the life of the country in many ways. A great number of people travel in trains without tickets. Some of them think that they are being rather clever in cheating the railways, and in getting a free trip in the train. But apart from the bad effect that such dishonesty has on their own characters, it also means that they are making other people suffer. The railways do not get the income that they should receive, and the result is that taxes have to be heavier than they should be. Those who work on the railways cannot get as high wages as they should get. When a person travels without a ticket he is really making other people pay for him, as the expenses of having trains and railways have to be met somehow.

Sometimes people try to avoid paying taxes such as income-tax. They even go as far as to keep two sets of accounts in order to deceive the income-tax officials. But when people are dishonest over paying taxes,

it really means that they are throwing on to others the burden of finding the money needed to carry on the government of the country and the various services. By being dishonest they selfishly avoid doing their fair share in finding the money that is needed.

We often find that workmen are dishonest over their work. A mason is employed to build a house. He is paid for his day's work. But when no one is watching, he stops work for a while to smoke his hookah. As a result he does not get as much work done in the course of the day as he would have done if he had worked honestly and steadily all day. Now that man is stealing his employer's money just as if he had taken money out of his employer's coat pocket.

Sometimes, when men are doing a job, they scamp their work. That is, they do not put in material of the proper quality, or they do their work carelessly, so that, although the finished job may look all right, it is not really as strong as it should be. Once a big bridge was being built. A large number of men were working on it. Most of them did their work honestly and well. But there was one man who was dishonest, and scamped his work. He was not careful to see that the rivets he was driving in were properly driven home nor that there were enough of them. The bridge was finished. It seemed to be a fine strong structure. But when it was

tested, a crack appeared. The crack was just at the place where that dishonest workman had been at work. As a result of his dishonesty a great deal of the work had to be done again. This meant a loss to the Government of material and time, and, therefore, of a great deal of money.

We may think that all these things that have been mentioned are trivial, or that they do not affect us. But unless we are careful to train ourselves to be scrupulously honest over small things, later on, our country will suffer because of us instead of benefitting from us and our work.

There is another form of honesty that is very necessary in the citizens of a country if that country is to be happy and prosperous. This is sincerity. Sincerity means being true to our convictions, acting from true and honest motives, being truthful and not pretending to act from good motives when we are really being selfish. It means keeping our promises and acting according to what we say.

It is told of one of the greatest of America's Presidents, President Wilson, that on one occasion he received the great honour of being selected to debate for his University. This was an honour which every one coveted, and which no one would willingly forego. When the debate was arranged, however,



Wilson found that he was expected to speak in favour of that side of the subject in which he did not believe. Most people would have thought that it was only a debate, and that it did not matter much whether one spoke on one side or the other. But that was not Wilson's way. When he found that he was expected to speak against his convictions, he said that he was unable to take part in the debate. So he had to give up his place in the team.

There was once a great Scottish sprinter named Eric Liddell. He was chosen to represent Great Britain in the 100 metres race in the Olympic Games. It was almost certain that he would win the race and gain an Olympic title and great honour for his country and for himself. But when the programme of the Games was published, it was found that the 100 metres race was to be run on a Sunday. Now Liddell was a man of strong religious convictions, and he believed it to be wrong to take part in sports on a Sunday. So he said that he was unable to run in that race. Another man was selected who was not so good as Liddell. So his country lost the honour that Liddell would have gained for her. But everyone honoured him for his honesty, and, by remaining true to his convictions, he did a far greater service to his country than he would have done by winning an Olympic title.

We are often tempted to deceive others about our motives in order to get something for ourselves. We try to make other people pleased and so say what we think they want us to say, rather than what we really think. We flatter them to get what we want out of them, paying no attention to the fact that our flattery is dishonest. We try to make people think we are acting unselfishly, when, all the time, our main object is to get something for ourselves. This is dishonesty.

The Chinese have a story which illustrates this. This story tells that one of the Chinese gods named Fo came one evening, disguised as a poor labourer, to the house of a poor woman. He knocked at the door, and when it was opened by the woman, he asked her for food and for a place to sleep for the night. The woman took in the labourer and gave him some of the food which she had in the house. She then made ready a place for him to sleep. He had his food and then went to sleep. The woman saw his ragged, torn shirt, and she felt sorry for him. So she sat up all night making him a new shirt out of some cloth that she happened to have in the house.

In the morning the labourer went on his way. He was very grateful to the woman for her kindness, and, just before leaving, he said to her, "You have been very good to me. As a reward, whatever you first do after I

have gone, you will keep on doing all day". Then he took his leave. The old woman, not knowing that he was the god Fo, thought that there was something wrong with his brain.

When the labourer, as she thought him to be, had gone, the old woman picked up what was left of the cloth out of which she had made the shirt, and began to measure it to see how much was left. To her astonishment, as she spread it out, more and more cloth appeared. The more she measured, the greater the amount of the cloth there was to measure. And so it went on all day, till she had a house full of new cloth.

The neighbours heard all about what had happened. And they all came to see the wonderful sight. But one of them was very envious. She said to herself that it was not fair. She would have been just as kind if Fo had come to her, and she badly needed some cloth.

That evening, a poor labourer knocked at her door. When she opened the door and saw him, she became very excited. "This is Fo," she said to herself. "Now here is my chance". So she asked him in, gave him a good meal and a bed to sleep in. All night she sat up making him a new shirt which she gave him in the morning, saying how sorry she was to see that he had no good shirt to



wear. To her delight, as he was leaving, he said the same thing to her as he had said to the first old woman. "Whatever you first do after I have gone, you will go on doing all day". "Now," thought the envious woman, "I shall have more cloth than my neighbour, for I shall measure it much more quickly". She turned to start measuring the cloth, but as she did so she noticed her pig. "I had better give him some water before I start measuring the cloth," she thought. "Otherwise he will get no water all day long". So she poured out some water for her pig. But she found she could not stop pouring out water. On and on the water went all day long. She called for help but nothing could be done. Her neighbours were very annoyed with her as the water flowed all over the village. So she had the reward for her insincerity.

## Exercises.

1. Give practice in the use of the following :—

later on ; to make out ; in reality ; on the one hand .....on the other hand ; as a result ; on false pretences ; in effect ; to meet expenses ; as if ; apart from ; in the course of ; to take part in ; to give up ; to sit up ; had better.

2. Have sentences made using the following :—

above board ; straightforward ; to deceive ; to scamp ; disguise.

3. “They do not get *as* high wages *as* they should.” “He does not do *as* much work *as* he should.” Give practice with this use of “*as.....as*”.

4. Have the correct spelling pointed out in each of the following pairs :—

deceive, decieve ; believe, beleive ; becuase, because ; expenses, expences.

5. Point out the difference between the following pairs of words and have them used in sentences showing the difference :—

plane, plain ; liability, asset ; beside, besides ; latter, former ; fair, fare ; expect, hope ; envious, jealous.

6. Have one word given for the following:—

Acting from true and honest motives.

Money we pay to the government.

Thinking only of oneself. A place to sleep for the night.

7. Have given the *nouns* of the same derivation as the following :—

deceptive, honest, happy, real, promote, possess, flatter;

and the *adjectives* of the same derivation as the following :—

habit, effect, society, leniency; delight, possess, ability.

8. “As honest as the day”. Give other comparisons such as :—

as busy as a bee; as cunning as a fox; as quick as lightning; as wise as an owl; as silly as a sheep; etc.

9. Have the sentences in direct speech in the chapter put into indirect speech.

10. Have written two or three paragraphs on “Honesty is the best policy.”
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## **A Sense of Responsibility.**

When we say that a person has a sense of responsibility we mean that he feels and understands that he has certain duties which he ought to perform. He understands that he owes a debt to society, and that it is his duty to take his share in the general work of society. He understands that his actions have an effect on others, and affect their welfare. He is, therefore, careful to consider what the results of his actions will be. An irresponsible person is one who does not consider, and does not care, what the effect of his actions may be.

The word 'responsibility' comes from a Latin word which means to answer, to offer something in return for something received. So a person with a sense of responsibility is one who tries to do something for others in return for what he has received from others. He does not try to live just for himself, but is anxious to use his powers and opportunities in the service of the society which has given him the chance to grow and to develop his powers. He understands that he has duties to perform in return for the benefits he has received from society, and for the rights which are guaranteed him by society.

Thus we can see that it is very important

for every citizen of free India to have a sense of responsibility. On this, perhaps as much as on anything else depends the welfare of the country. If India is to be a prosperous and happy country, it is essential that her citizens have a well-developed sense of responsibility. They must be people who are in the habit of judging their actions in the light of the effect that those actions will have on other people, and on the welfare of the country as a whole.

For example, we know that great many people travel in railway trains without tickets. We have already seen that this is dishonest. But it also shows a lack of responsibility, as does all dishonesty. The person who travels without a ticket, or who takes a lot of luggage into the carriage with him, without having it weighed, and without paying for the excess luggage, is accepting the benefit of travelling by the train, but is offering nothing in return. It is his right as a citizen to have means of travel provided for him, but it is also his duty to help to pay for what is provided. When he travels without a ticket he is evading his responsibility, and he is not considering the effect of his action on other people. The effect of his dishonesty is that the railways are deprived of revenue. They therefore cannot pay their employees as much as they should be paid, and they cannot provide as comfortable means of

travel as they could do if everyone paid the fares. He is therefore acting in an irresponsible way and as a result, the general public suffer.

We see this lack of a sense of responsibility in many things in ordinary life. These often seem to be things of little importance, and perhaps we think that they do not matter. But it is through being responsible over small, and seemingly unimportant, things that we can train ourselves to be responsible over more important matters. If we are irresponsible over small things, we shall never develop a sense of responsibility in important matters.

Boys are sitting on the side-line, watching a hockey match. The ball is hit out. The boys on the side-line watch it go out and away across the field. But they just sit still while one of the players has to leave the playing field, and go after the ball. It is quite obvious that the attitude of the onlookers is that getting the ball is no business of theirs. They are not going to worry about it. They are there only to watch, and they are not going to lift a finger to help. It does not occur to them that if they were to get up and go after the ball, it would save time, save the energy of the players, and so improve the game. They feel no responsibility for what, as onlookers, they are taking part in.



There is a garden in a school. Teachers and pupils are trying to make the garden as good as possible, to produce good vegetables, to grow flowers which will beautify the school. A boy is passing through the school compound. He sees that a goat has got into the garden and is busily engaged in eating the plants. But he just passes by and lets the goat carry on with his destructive work. It does not occur to him that he might drive the goat out, or tie it up. He thinks, if he thinks at all, that it is not his goat and not his garden, and he does nothing. He feels no responsibility for the garden, though it is part of the school, and he is part of the school, and should be concerned in all that is connected with the school.

Sometimes, when two teams have been playing a match, the hockey sticks are thrown down at the end of the ground. Everyone knows that the sticks have to be carried back to school. But, one after another, the boys wander off. Each one acts as if collecting the sticks were no business of his. And, unless some one feels his responsibility, or unless some one in authority gives an order, the sticks are left lying for anyone to pick up and walk off with. Soon there are not enough sticks to go round, and games are spoilt. If any boy has his own stick, he is very particular not to leave it lying round. He carefully takes it home with him. But

for the school sticks, because they belong to an institution and not to him personally, he feels no responsibility.

In the country of Holland many of the fields are very low-lying. In fact, the level of the fields in many places is below the level of the sea. To keep the sea off the fields, the people have built great banks of earth, called dykes. These stop the sea water, and allow the farmers to cultivate land and grow crops in places where, but for the dykes, there would be nothing but sea. The people of Holland are naturally very careful to see to it that these dykes are kept strong, and that they are always repaired when there is any sign of their breaking.

On evening a boy was walking along the top of a dyke on his way home. He lived in a town which was some distance away. It was a lonely place, and was there nobody about. On one side of him was the sea, and on the other side were the fields. All at once he noticed a small crack in the dyke. The sea water was beginning to come through a small hole. His first thought was that this would be bad for the farmer whose fields were at that particular spot. Then he realised that if that hole were not plugged, the rush of the water through it would increase. The hole would quickly get bigger and bigger, and soon there would be a serious breach in the dyke. The sea would come pouring through

the breach, and spread over field after field, thus ruining much of the land. This would mean a great loss to the country.

He might have thought to himself that all this had nothing to do with him. His father had no fields there. He was not even a farmer. He had no concern with this. He would just go home. But this boy had a sense of responsibility. He understood the danger of loss to the community even though there was no chance of damage to his own possessions or to the possessions of his family. He saw, too, that something must be done at once. If he went away for help, by the time people got to the place, the hole would have become too big, and it might be too late to prevent the sea water from coming through. If the danger was to be averted, something had to be done immediately.

So he slid down the side of the dyke to where the hole was, and tried to find something with which he would stop it up. But there was nothing that would serve the purpose. He pressed earth into the hole, but it was at once washed out. At last, in desperation, he wound a cloth round his arm, and then pushed his arm into the hole as far as it would go. To his relief, he found that he had succeeded in stopping the flow of the sea-water. A little still trickled through, but it could not do much harm. As long as he



kept his arm there in the hole, the situation was saved.

He now began to look for someone who could go for help. He shouted for help. But it was now late in the evening, and there was no one within hearing. No body was passing that way. So all night the boy lay against the side of the dyke with his arm stuffed into that hole. He got stiff and wet and cold. But he would not give up. All night he remained in position, stopping the water. In the morning, at last, a man came past the place and saw him. The man soon sized up the situation, and hurried away to bring help. Workmen with the things necessary to repair the dyke soon arrived. They got the boy's arm out, for he was too stiff to pull it out himself, and the hole was soon repaired. Everyone was very grateful to the boy who had saved their fields for them, and had saved their country from a lot of damage. This Dutch boy was the kind of citizen that India, like every other country, needs.

Most of us do not get the opportunities for doing outstanding acts of service such as this Dutch boy did, especially when we are young and at school. But I suppose we would all like to do such things when we grow up and go out into the world. If we are to be able to seize opportunities as this boy did, then we have to train ourselves, so that, when the time comes, we shall be ready to show

our sense of responsibility. We cannot train ourselves by reading about responsibility, or by wishing that we had the chance to do some notable deed. Unless we train ourselves to have a sense of responsibility in small things, we shall not be able to show it when a chance to do something important comes along. We train ourselves by being responsible in small things. There is no lack of opportunities to train ourselves. There are many kinds of small things by means of which we can develop our sense of responsibility, in our homes and at school.

For example, there is the matter of health. The health of the community depends very largely on every member of the community feeling responsible for the health of everyone else, as well as for his own health. Rubbish that is left lying round, and becomes a breeding place for flies, is one cause of ill health. It may not be rubbish from our own house. But it is possible for us to clear it away. If we just leave it lying, because we did not throw it there, and think that it is no business of ours, then we are being irresponsible. Cleaning up drains and keeping them clean will prevent people from becoming ill with typhoid fever. Spitting is another thing which helps to spread disease. Therefore we should not spit, or if we have to spit, we should be careful where we do it. Plague is spread by the fleas that live on rats.

If we have a sense of responsibility we shall kill the rats in our own house, so that we do not add to the danger to the health of the community. We shall also get inoculated against plague so that there is less danger of the disease spreading.

It is easy to see that, if everyone realised their responsibility, then plague and other diseases such as small-pox could soon be wiped out. Apart from plague, rats do a great deal of damage to crops, and to stores of grain. The killing of rats will result in there being more food available for everyone in the country. We can thus do our share, even though it be a small share, in increasing the food available for community.

We know now that by vaccination we can save ourselves from the disease of small-pox. By inoculation we can save ourselves from diseases such as typhoid fever and cholera and plague. But when we get ourselves vaccinated or inoculated, we are not only saving ourselves, but we are also decreasing the danger of these diseases spreading among the people of the community in which we live. If we feel a sense of responsibility we shall always be careful to take advantage of what modern knowledge teaches us about warding off disease. What each one of us does, has its effect on the whole community.



We can train ourselves to have a sense of responsibility by always being careful to keep our promises. A person who promises to meet a friend at a certain time, and who turns up half an hour late, has no sense of responsibility. That is, he does not think of the effect of his action on other people. In the same way a person who promises to come to a meeting which is timed to start at half past five, and who turns up for the meeting at six o'clock, has no sense of responsibility. He has not thought of how much of other people's time he is wasting. Being punctual is always a sign that a person has a sense of responsibility, and *vice-versa*.

You have been asked to make a contribution to the programme of a class or a school meeting. If you have a sense of responsibility you will be careful to prepare your subject as well as possible, and you will be sure to be at the meeting with your subject ready. The boy who agrees to recite a poem or take part in a playlet, and then does not prepare properly, or just does not turn up, has no sense of responsibility, and will not develop into a good citizen. Even when we have made a promise, and then find that keeping the promise is going to cause us inconvenience or trouble, we should do all in our power to keep that promise.

We often find that people do not keep promises when they find that by so doing

they will have to do something which they do not want to do. They then try to find all sorts of reasons why they should not do what they have promised to do. Or they simply break the promise they have made. In reality they are just showing that they have no sense of responsibility, and the result is that no one can place any reliance on their word. When we cannot place reliance on the word of a person, and have no confidence that he will keep his promises, then that person is a poor citizen, and the community suffers because of him. Having a sense of responsibility means keeping one's word, and carrying out one's promises, if it is at all possible.

Sometimes we find pupils in school, and older people also, who will work quite well as long as someone is watching them and supervising their work. But as soon as they are left to themselves, they begin to waste their time and to neglect their work. A mason is employed to put up a building. As long as his employer is near at hand to see what is being done the mason works away steadily. But if he finds that his employer has gone away, and that no one is watching him, he takes time off to have a conversation with a fellow mason. This, as we have seen, is dishonest. Young people, or older people, who work only when they think some one is watching them, have no sense of responsibility, nor of the duty they owe to those who

are paying for them to be at school, or who are employing them. If we allow ourselves to develop this habit of working conscientiously only when we are being supervised, we shall never grow up to be the kind of citizens which our country needs. We must learn to feel responsibility for the work that has been given us to do, and to understand that it is our duty to put our best efforts into our work, no matter whether we are being watched or not. We know what we ought to be doing, and if people trust us to carry on our work without supervision, then we should work just as hard when there is no supervision as when there is.

Every member of a community has powers and abilities. The very fact that a person is a member of a community has given him the chance of using and developing his powers. It is therefore the responsibility of each member of the community to use his powers to the best of his ability, so that he may be able to serve the community well. The community in which we live gives us different rights. But, in return for these rights, we each have a duty to the community. This is a fact which we always have to keep in mind if we wish to develop that sense of responsibility which will make us good citizens.

The community gives us the right to be educated. In return, it is our duty to use



the chance of going to school and learning to the full, and to avoid wasting our time. The community gives us the right to be protected from danger and disease. In return it is our duty to do nothing which will make it easy for disease to spread, and to do everything we can to help to build up the health of the nation. The community gives us the right to express freely our thoughts and ideas, either orally or in writing. In return, it is our duty to express ourselves with consideration for others, to say nothing which will uselessly cause quarrels and misunderstandings between different sections of the community. It is our duty to refrain from making attacks on those whose views differ from our own, and to be tolerant. We often read articles in newspapers and magazines, and we often hear people saying things, which make us feel that the person writing or speaking is irresponsible, and that he is not carefully considering what may be the effects of what he writes or says. He exercises his right, but forgets his duty.

The community gives us the right to vote when we grow up. It is our duty to see to it that we use our vote wisely, and that we do not allow any consideration to cause us to vote in a way which we know is wrong, or not in the best interests of our country. The community gives us the right to work. It is our duty to work well and conscientiously. The community gives us the right to be treated

justly. It is our duty to treat others justly and fairly.

If we remember this fact, that every right implies a duty, and that we must always think of the results of our actions on others before we act, then we shall gradually develop a sense of responsibility. We shall grow into citizens who will be of real service to the country, and of whom our country will be proud.

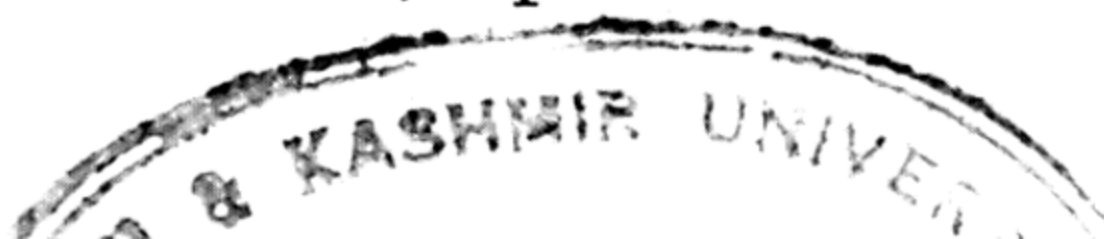
### Exercises.

1. Give practice with the following :—

to owe a debt to; in return for; in the habit of; in the light of; as a whole; to lift a finger; to take part in; to go round; to keep off; to carry on; to tie up; as if; on one's way; all at once; to serve the purpose; to save a situation; to give up; to size up a situation; to ward off; for example; to wipe out; to take advantage of; to turn up; vice-versa; at hand; no matter.

2. Have the following used in sentences:—

deprived of; engaged in; concerned in; connected with; grateful to; available for; prevented from.



3. Give practice with the following in sentences :—

to owe; to borrow; to lend; to be in debt; debtor; creditor,

4. Have the correct spelling pointed out in each of the following pairs:—

guarantee, gaurantee; travelling, traveling; carraige, carriage; gaurd, guard.

5. Explain the difference between the following pairs of words and have them used in sentences to show the difference:—

to wind, to wound; bring, fetch; unless, until; damage, damages.

6. Give practice with “as well as” and “as long as”.

7. Have the following used as nouns, verbs and adjectives:—

train, subject, time, right.

8. Give practice with the uses of “promise” and “word”:—

To keep a promise; to break a promise; to make a promise; to



carry out a promise.

To keep one's word ; to break one's word; to give one's word.

9. Give practice with the following uses of "to save" :—

to save money; to save time; to save energy; to save work; to save the situation; to save one's breath.

10. Have written out a list of the rights of a citizen with the corresponding duties.

—————

## Self-Help.

There is an old saying which has a great deal of truth in it. It is, "God helps those who help themselves". It is very true that God expects us to use all the powers. He has given us to improve our own lives, the life of the community, and the life of our country. The more active we are in using our powers and talents, the more likely we are to be successful in accomplishing our aims. But to sit down helplessly, and wait for some one else to do what needs to be done, is the very worst thing we can do if we really wish our country to progress.

You will remember the story of Hanuman and the cartman. The cartman was driving his cart along a road that was full of holes. The surface of the road had been turned into a sea of mud by the recent rains. Presently one heavy wheel of the cart went deep down into a hole full of sticky mud. The cartman shouted at his bullocks. He hit them with his whip. He poked them with it. The bullocks struggled and struggled, but all their efforts were in vain, and they were unable to pull the cart out of the hole into which it had got.

After abusing his bullocks, but finding that they could not do anything, the cartman

started to pray to Hanuman, the god of strength, to come and help him in his difficulty. After he had been praying for some time, Hanuman appeared, and asked the cartman what he wanted. He replied that he wanted the help of Hanuman to get his cart out of the mud. But Hanuman said to him, "What is the use of your sitting there with folded hands expecting me to come and do your work for you? Get up and help your bullocks yourself. Put your shoulder to the wheel, and you will be able to get out of your difficulty yourself." So the cartman, rather shame-facedly, did as he had been advised to do, and succeeded in getting his cart out of the mud.

We are too often like that cartman, and then we wonder why we always remain stuck in the mud. If we wish to progress we must be the kind of citizen who is always ready to put his shoulder to the wheel. This is particularly true of village life. If we really wish conditions of living in our villages to improve, then we must keep as our motto, "God helps those who help themselves".

In what different ways then can we help ourselves?

Firstly, we must be ready to co-operate. Co-operation is the secret of success in community life anywhere, but it can be of special value in raising the standard of living in



villages. It stands to reason, as we have already seen, that each one of us, separately, can do very little. But if we join together, and combine our strength, our intelligence, our ideas, our time, then we shall be able to accomplish far, far more than the sum total of our separate individual efforts. Co-operation means economy in time, in money, in work, and a great increase in the service that can be done.

Once there were two men, one of whom was blind, and the other of whom was a cripple. The blind man had a boy who led him from place to place, and for this the blind man had to pay him. The cripple could not walk, so had to pay a man to carry him about. One day the cripple thought to himself, "This blind man is strong and he could carry me. I can see and I could tell him where to go. If we made this arrangement, then we would both of us save the money that we now pay to our helpers." So he told the blind man of his plan. The blind man at once saw the benefit of the proposed arrangement, and agreed to the proposal. So after that, when they joined forces, each supplied the deficiencies of the other, and they got on very well.

The great country of China has found out the benefits of co-operation during recent years. During the recent war, there was gradually established, all through the villages which were not occupied by the Japanese, a

network of small co-operative societies. These societies were mainly what are called producers' societies ; that is, they were societies for making and producing things which were needed. It was the work done by these societies which enabled the Chinese to carry on the struggle against the Japanese as successfully as they did. Co-operation enabled the Chinese villager to survive in times of great difficulty and danger.

What the Chinese did in a time when a large part of their country was under the heel of a cruel invader, can be done in India still more easily. Different kinds of co-operative societies form one of the best methods of helping ourselves. By co-operation we can help ourselves to save money, to escape the dangers of litigation, to get money that is necessary for work that is to be done, to farm on a much larger and better scale, to ensure medical help being available when necessary, and to do many other things which will improve the conditions of life in the country.

Secondly, we can help ourselves to raise conditions of life by a wise use of our leisure. It has been said that an educated man is one who can use his leisure profitably. Judged by this standard there are many, who, although they have passed examinations, and may even be graduates, are not educated. There are a great many people who do not use their leisure well. We all want to have

leisure. But if we do not use our leisure in a way that is advantageous to ourselves and to others, then of what use is it ?

One of the great, if not the greatest, problems of India is the problem of poverty. We shall never improve conditions of life in our country until the ordinary person has a much higher standard of living than he has at present. Some of the changes that must be made to ensure this cannot be effected by the ordinary person. But in spite of the fact that most of us are helpless in some ways, there are some things which each of us can do to help ourselves, and one of these is to learn to use our leisure profitably.

Often the villager has spare time when he could be working at some cottage industry which would enable him to increase his earnings. All too often he does not do so. This apathy is the result of ignorance of what to do, of lack of skill in any craft or industry, of laziness, of conservatism. But whatever may be the cause, the result is that because of not helping himself, like the cartman, the villager cannot get out of the mud in which he is stuck. One of the essential things in training ourselves to be good citizens therefore is that we should learn crafts which will enable us to earn more money. If we do this then we shall be able to use our leisure profitably and help ourselves and our country. For when we improve our own economic



condition we also improve the economic condition of our country.

Even when at school or at college, students can help themselves. In Poona, students help to support themselves in different ways. Some of them sell newspapers in their spare time. Some do part-time work in presses or factories. Some have organised themselves into bands, and hire themselves out for playing where bands are needed. Some of these bands earn from thirty to sixty rupees an hour during the marriage season. This kind of work could be done by students in other places also. It is true that it is much easier to find part-time work of this kind in cities than it is in the country, but even there, if students have the will, opportunities for helping themselves in this way can often be found. Apart from the financial benefit that they get, more important are the habits of self-help which are developed.

Thirdly, we need to learn to help ourselves in the work of government. We ought to learn to govern ourselves. Usually people are too fond of leaving things connected with government to anyone who will do them, irrespective of whether such a person is fit for the work or not. And because we do not want to bother about helping ourselves in this matter, conditions do not improve.

It is acknowledged, that where people take

an interest in the working of panchayats in villages, those panchayats are successful. Like everything else, panchayats are not successful when people are not prepared to take an interest in them, nor to use some of their time and brains for this work. But if we want conditions of life in the country to improve, helping ourselves in the work of government by means of panchayats is one of the best methods we can adopt. Panchayats are a most successful way of saving money that would otherwise be spent on litigation in the courts. They can, if well worked, lessen ill-feeling in the community. They can be a training ground where people learn to manage their own affairs, and so they form a foundation for a democratic system of government in the whole country. A good panchayat can raise the whole life of a village in numerous different ways.

Fourthly, we can often help ourselves by thinking for ourselves. This is not an easy thing to do. But the ability to think for oneself is one of the qualities that should be found in every citizen of a country. Otherwise we are like sheep. We just blindly follow what some one else is doing. We never use our brains to find out whether the result of what we are doing is likely to be good or bad. If we are to grow up into good citizens of our country, we must train ourselves to be independent in thought, to be

self-reliant. To do this we must develop the habit of thinking for ourselves.

To do this at least two things are necessary. The first is that we shall always seek to get proof of the truth or otherwise of everything we read or hear. The second is that we shall try to think out what are likely to be the results of what we contemplate doing.

Our first task, that of getting proof whenever possible, is necessary because we are very apt to believe what we want to believe, and to disbelieve what we do not like a person for some reason, then we are usually very ready to believe anything bad about him, which we may happen to hear. On the other hand, we find it difficult to believe something good about him. It is very easy in time of war to get people of one country to believe that the people of the country they are fighting against, commit different kinds of atrocities. They rarely credit their enemies with any good qualities.

It is the case with political parties. Those in one party give no credit to the opposing party for any good thing. They seek to make others believe that all the good and all the right is on their side, and that their opponents are selfish and misguided and corrupt. We have only to take up two newspapers supporting different political parties



to see how different are their accounts of the same matter, not to speak of their comments on it. If we are not in the habit of trying to get some proof for the correctness of what we read, then we shall be carried away by our prejudices. We are relying on others to do our thinking for us instead of helping ourselves and the results are disastrous.

Of course, we cannot always obtain definite proof of whether a statement is right or wrong. In such cases we have to rely on what is said by those we trust. But, at the same time, by taking into consideration who has made a statement, his interests, and the conditions under which it is made, we can get some idea of whether it is likely to be true or not. Normally we should suspect the truth of a statement made by anyone in praise of himself, or in condemnation of his enemy. It is very hard for any human being to do these two things truthfully. We do not go to America to learn the truth about Russia, nor to Russia to learn the truth about America.

The second task in helping ourselves in our thinking, is to learn to see what the results of actions are likely to be. Often, especially when they get together in crowds people get carried away by their feelings and they do not think about what will be the results of what they are doing. If they did, they would never do some of the things they

often do. In the same way, when a person gets angry, he says and does things without considering what the results will be. It is always a sign of thought to consider results. If we get into the habit of doing this, then, no matter what arguments are presented to us, we shall weigh up matters for ourselves, and others will not be able to dictate our decisions to us. So we shall be valuable citizens of our country.

You will easily be able to think of other ways in which, by helping ourselves, we can make ourselves good citizens and can improve the conditions of life in our country. You, who are reading these pages, have had the advantages of education. You know what should be done, and you can easily learn how to do it, if you do not know already. You therefore will have a splendid opportunity of serving your country by putting into practice what you have learnt and by helping others to do so.

There was once a doctor who found a dog which had been run over by a motor car. The doctor took the dog to his home and dressed its wounds. The next day the dog came back and again got its wounds dressed. It continued to do so until it had quite recovered. Even after that, every now and then, the dog used to come to visit its doctor friend. One day it appeared with another dog which had been badly bitten. When the

door was opened, it took the second dog by the ear and led it into the doctor's surgery.

We have been cured of some of our wounds by education. Let us lead others who are badly wounded, to the same place where we have been cured, so that they too may get the same advantages as we have had.

### Exercises.

1. Give practice with the following :—

in vain; to put one's shoulder to the wheel; to stand to reason; to take an interest in; on a large scale; in spite of; apart from; apt to; by means of; to find out; not to speak of; to be carried away by; to take into consideration; to weigh up; to put into practice; every now and then.

2. Have the following used in sentences :—

to adopt; democratic; prejudice; to suspect; economy; to credit.

3. Revise the usage, "the more.....the more".

4. Give practice with the uses of "drive" :—



to drive a motor, an engine, a cart,  
a tonga.

To go for a drive.

to drive out, away, along, through,  
from, back.

5. Explain the difference between the following pairs of words and have them used in sentences to show the difference :—

habit, custom ; hire, rent ; practice,  
practise ; pray, prey.

6. Have used as noun, verb, adjective,  
adverb the word “well”.

and as noun, verb and adjective,  
the word “dress”.

7. Have given the *adjective* of the same  
derivation as :—

advantage ; industry ; apathy ; sus-  
pect ; decision.

and *noun* of the same derivation as  
develop ; adopt ; suspect ; contem-  
plate ; consider ; dictate.

8. Give practice, with reference to the  
Mother Tongue, with the uses of  
“to agree”.

to agree to, with ; agreeable, agreement.

9. Have put into indirect speech paragraph I.
  10. Have one or two paragraphs written on "God helps those who help themselves".
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## Loyalty.

In the year 255 B.C., the Romans were waging war against the Carthagenians, a people living in North Africa, whose principal town was called Carthage. Up to this time the Romans had been successful in the war. Their armies had invaded North Africa. They had inflicted a number of defeats on the Carthagenians. They had also won some naval victories over their enemies. But in the year 255 B.C., the Carthagenians gave command of their armies to a new general. He succeeded in defeating the Romans, and the Roman general, named Regulus, was taken prisoner.

The war still went on, with varying fortunes, but at last the Carthagenians began to want to make peace with the Romans. Regulus had now been in captivity for five years. The Carthagenians decided to send messengers to Rome to sue for peace, and Regulus was to be sent with them. But, before he left, the Carthagenians made him solemnly promise that, if peace were not made, he would return to Carthage. And in order to make sure that Regulus should use his influence to bring about peace, they made it very clear that, if peace were not made, he would suffer a cruel death when he came back.



When the Roman rulers met the messengers, as they too were tired of the war, they were very inclined to come to an agreement with Carthage and to make peace. Regulus, however, knew from what he had seen of conditions in Carthage, that if Rome kept on fighting, she would eventually win the war. He therefore spoke against the idea of the Romans making peace, and urged them to carry on with the war. But the Roman government wanted to save Regulus and was therefore in favour of making peace. Then Regulus told them that the Carthagenians had given him a slow poison, so that he was sure to die in any case (though this was not true). Eventually, the Romans were persuaded by Regulus not to make peace. The Carthaginian messengers went back to Carthage, and Regulus, loyal to his promise, went back with them, though he knew he was going to his death.

# I

When they got back to Carthage, the messengers reported their failure to come to an agreement with the Romans, and also reported that it was due to what Regulus had said, that they had been unable to make peace. On hearing this, the Carthagenians became very angry, and put Regulus to death with cruel torture.

Regulus is one of the outstanding examples in Roman history of loyalty to country. Not even to save himself from a cruel

death would he give advice that would cause his country to act against her interests. He was also loyal to his promise, and kept it, even though doing so took him to his death.

Loyalty is a very necessary characteristic of a good citizen. No country can achieve much unless it can count on the loyalty of its citizens. Our social relationships would be very uncertain if friends could not count on the loyalty of their friends. Institutions could not function if those in charge of an institution could not count on the loyalty of those working in the institution. A school cannot carry on unless the teachers and pupils in the school are loyal to their school. And no community can achieve real success unless all the members of the community are loyal to truth and to what they know to be right ; in other words, unless they are loyal to conscience.

The dictionary tells us that a loyal person is one who is true and faithful to duty, to ties of love and affection. He is one who is faithful in his allegiance to his king or the government of his Mother Country. He is a person who is prepared to sacrifice all he has, even life itself, for the person or country or cause to which he is loyal. There are four particular aspects of loyalty to which we should pay attention ; that is, there are four places where a good citizen shows this quality.

In the first place we must be loyal to our friends. There is a saying that a friend in need is a friend indeed. This means that a real friend is one who sticks to us when we are in trouble of any sort, and who is always ready to help us, as far as he can, when we need help. A loyal friend is one who does not desert us, when being friendly with us may bring him trouble, cost him money, or even cause him injury. A true friend is loyal no matter what the consequences may be.

There is a well-known story in Greek history which illustrates how friends should be loyal to each other. A man named Phintias had been arrested by King Dionysius of Syracuse. He was accused of plotting against the life of the king. Dionysius was naturally very angry with him and condemned him to death. The day of the execution was fixed. But Phintias asked the king to let him go to his home, which was some distance away, in order to see his family and to put his affairs in order before he died. "But," said the king, "if I let you go, how do I know that you will come back?" Phintias promised faithfully that he would return before the day fixed for the execution. But this did not satisfy Dionysius. "No," he said, "I cannot trust you."

Now Phintias had a very close friend



named Damon. Damon now came forward and spoke to the king, "I am ready to take my friend's place," he said, "I shall be surety for him. If he does not return before the fixed time, you can put me to death in his place." The king answered, "I am ready to accept your offer. But you are a fool to trust this man. He will let you down, and you will surely die. For if he does not come back by the appointed day, I will not wait, but I will put you to death in his place."

Damon replied, "We are friends and I have no doubt whatsoever that Phintias will come back." "Very well," said the king, "Phintias can go, and Damon, you will remain in prison here."

So Phintias went off to his home, and Damon remained in prison. The days passed until it was almost the time fixed for the execution. The king came to see Damon. "Well," he said. "Your fine friend has not come back. He would be a fool to do so when he has found some one stupid enough to take his place on the scaffold."

"He will come all right," replied Damon. "And if he does not come in time, there will be some good reason for it, and I am quite willing to die for my friend." The king only said, "You are a trusting fool."

The day of the execution arrived. Still

there was no sign of Phintias. Damon was brought out to the place of execution. Dionysius said, "Now you see what you have let yourself in for, through your misplaced loyalty to your friend." But before Damon could reply, there was a sudden commotion and Phintias came pushing his way through the crowd. Damon turned triumphantly to the king and said, "You see, I was right. I knew he would come." The king was greatly impressed by the loyalty of the two friends to each other. So impressed was he, in fact, that he pardoned Phintias and asked him and Damon to take him into their friendship and make him a third in their bond of brotherhood.

Being loyal to one's friends does not mean, of course, that we are to over-look their faults and to look on them as being perfect. A loyal friend is one who helps his friends to improve. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend," once said a wise man. A loyal friend is one who helps his friends to see their faults and to remove them.

A good citizen is also loyal to the institutions with which he is connected; his family, his school, his village; any society or party of which he is a member. This means that he is prepared to sacrifice his time and comfort and money and energy for the wel-

fare of these institutions, and to work for them to the limit of his ability. He is ready to stand up for them when they are in difficulty or trouble.

It also means that he does not blind himself to any faults that these institutions may have, but does his best to improve them. Being loyal does not deprive us of the right to criticise when we feel that criticism is called for. But the spirit in which we criticise will be that of one who is anxious that the institution to which he is loyal shall be as good as possible, and shall always be making progress. We sometimes make the mistake of thinking that loyalty prevents us from finding fault. It does not do this; rather it makes us more sensitive to the faults of people or institutions in which we are interested. But it does mean that our fault-finding shall be done in the spirit of a true friend, and not in that of an enemy who is glad when things begin to go wrong. It is a false loyalty which makes us think that we are to hide, or to gloss over, faults and deficiencies.

We all know that we should be loyal to our school, and we have seen how we should be developing a sense of responsibility. These two things, loyalty and a sense of responsibility, are, as a matter of fact, closely connected. A person with a sense of responsi-



bility will also be loyal. In school, or, for the matter of that, in connection with any institution, those who belong to the school or the institution, are often asked to perform tasks which need to be done. For instance a class may be asked to clean their room and to decorate it with pictures. Now, when confronted with this task, pupils may take up different attitudes. They may make excuses for not doing the work, when there is no real reason why they should not do it. Their reasons are selfish ones. Are they being loyal to their school when they do this? They may agree to do the work, and then think no more about it, with the result that nothing is done. Is this being loyal? They may do the work, but do it half-heartedly, carelessly and badly. They may begin to do it and leave the job half-done. Is this being loyal to the school?

In school there are often routine jobs to be done, such as looking after the reading room, looking after games' material, cleaning the apparatus in the science room, and so on. These things pupils undertake to do. Sometimes we find that pupils do the particular work given into their charge very well for a while, and then gradually they become careless. After a time we find that nothing, or very little, is being done. Do you think that pupils who act thus are being loyal to their school? Or sometimes such routine

jobs are carried out when pupils know that someone is going to see their work, but leave it undone when they think it will not be noticed. Is this being loyal to their school ?

These are everyday examples from school life. But exactly the same sort of thing happens with grown-ups. We find that a lack of a sense of responsibility results in disloyalty to the institution and societies with which adults are connected. This disloyalty affects the life of the country as a whole, and prevents our country from making the progress that it should make and could make, if all its citizens were truly loyal to it

A good citizen is loyal to his country. This goes without saying. Loyalty is always expected of every citizen. As a rule no one thinks that it is difficult to be loyal to his country. Loyalty to one's country is a trait of character which everyone admires. Disloyalty calls forth contempt. Those who are disloyal and unfaithful to their country are looked down on by their fellow citizens. In time of war traitors are usually shot.

Now this quality of true loyalty, which is so necessary in a good citizen, is not so simple a matter as it may seem to be. We perhaps think that it is a straightforward matter to be loyal to our country. We must be ready always to

support and help our country. to fight for her if necessary, and, if need be, to die for her. In fact, there are people who say that we must be ready to support and fight for our country, whether what our country is doing is right or wrong. That is, they think that we should not try to judge whether our country's action is right or wrong. Our duty is simply to do what the government tells us to do, and to support our country, whatever she does. But this is a mistaken idea of true loyalty. As a matter of fact, though it seems to be loyalty, it is really disloyalty.

## II

The fact that we love our country and are prepared to sacrifice everything we have, even life itself, for her, does not mean that we have to be blind to her mistakes and faults. No country is perfect. The aim of the truly loyal citizen is to do all he can to get rid of those weaknesses and faults which are holding his country back, and preventing the people of his country from living as good a life as possible. It is also the aim of the loyal citizen to do his best to see to it that his country in her relations with other countries, does nothing which is mean or unworthy.

At the same time a loyal citizen will be prepared to use all his powers to help his country. The supreme test of loyalty



to one's country, is to be prepared to die for her. For life is the most precious possession we have. While this is true, it is also true that sometimes people find it more difficult to live for their country than to die for it. A loyal citizen, for instance, will not make things more difficult for his country and the government and people by profiteering. He will not try to force up the prices of necessities of life, simply for his own profit. The man who charges exorbitant prices when he can take advantage of a shortage of goods, is being thoroughly disloyal to his country.

Sometimes those who export goods to other countries send out good samples when they are trying to get orders. But when they get the orders, the goods they send away are not up to the standard of the samples, or stones are put in to make up the weight, or other dishonest practices are indulged in. The result is that the country gets a bad name abroad. This is sheer disloyalty. Nor is the man who takes bribes being loyal to his country, any more than is the man who offers them. The man who exploits his fellow men, who does not pay those who work for him fair wages, so that his profits may be larger, is being a traitor to his country just as much as the man who tries to help the enemies of his country in time of war.

In many ways he is often a worse traitor.

for he often tries to cover up the damage he is doing by giving away large sums of money in philanthropy, or to help to keep in power a government which will let him do as he wants. He is a concealed traitor, and his disloyalty is not recognised for what it is. In the same way, the man who opposes reforms which would benefit large numbers of people, because such reforms would stop him making money or would take away some of his power and influence, is really a traitor to his country. This is why I have said that sometimes it seems harder to live for one's country than to die for it.

Finally, a good citizen will always be loyal to truth and to what he thinks is right. We see this in the national motto that has been adopted for India. The greatest asset a country can have is citizens who are prepared to stand by what they think is right and to obey their consciences whatever the results may be. This is the greatest lesson we can learn when we are training ourselves to be citizens. Loyalty to truth must always come first. To be loyal to truth is also one of the most difficult tasks.

A boy cheats in an examination. Is he being loyal to truth? A man is in a position where he can help us to get something we want. Perhaps he can help us to get a position. So, instead of being content to stand on our merits.

we try to get him to use his influence for us. We set out to please him and to make ourselves agreeable to him. We flatter him and say things about him which we know he will like, but which we do not believe to be true. Or we make exaggerated statements about his good qualities, in order to make him pleased with us, and so prepared to do us a favour. Are we being loyal to truth when we act in this way ?

Our class decides to do something, such as to go on strike, which we consider to be wrong. But because public opinion is very strong, and because we do not wish the others in the class to have a bad opinion of us, we keep silent : we go along with the rest, and do what we know is wrong. Is this being loyal to truth ?

There is a debate being held in your class to chose debaters for the school team. You are naturally very anxious to get into the team. When the subject is announced and you are given your part, you discover that you are expected to speak against your convictions. That is, you have to support that side of the subject in which you do not believe. If you are loyal to truth, what will you do ? You will remember how Woodrow Wilson, was put in this position. Rather than speak against his convictions, he gave up his chance of gaining the honour of debating for his College.



Being loyal to the truth is usually difficult. It often means that we have to run counter to public opinion. We find that the majority of people do not agree with us. They think our ideas are dangerous, and, in extreme cases, they persecute us. As we study history we find that very often those who have been loyal to what they were convinced was the truth have suffered for those beliefs. We have such examples in Indian history as that of Gautama Buddha giving up possessions, position and family to follow the truth. Guru Arjun suffered martyr-dom rather than give up his religious beliefs. So did the two young sons of Guru Gobind Singh, when they were walled up at Sirhind. Ram Mohan Roy had to encounter bitter opposition and persecution because of his devotion to truth. Mahatma Gandhi, Pandit Jawaharlal Nehru and others spent long years in prison just because of their loyalty to what was right.

But the loyalty to truth of men such as these and countless others, in all countries of the world, has enabled mankind to progress. And even when the actions of these heroes have seemed to many to be dangerous to their countries, in the long run, we find that their loyalty was the greatest contribution they could have made to the welfare of their countries. No country has a greater asset than the citizen who is loyal to what he considers

to be the truth, in spite of all consequences. Even although time may prove him to have been mistaken in some of his views, the very fact that he has remained true to conscience, has raised the whole moral tone of the community in which he lived. By his loyalty to truth he has given his best for his country. Such citizens are needed everywhere.

### Exercises.

1. Give practice with the following :—  
to wage war ; to take prisoner ; to inflict a defeat ; to make sure ; in favour of ; in any case ; due to ; to count on ; to let down ; in time ; to let in for ; to look on ; to stand up for ; to make a mistake ; to find fault ; to gloss over ; as a matter of fact ; to take up ; as a whole ; to go without saying ; to look down on ; to get rid of ; to stand by ; to go on strike ; to give up.
2. Have sentences made using the following :—  
  
inclined to ; to accuse ; to arrest ; to criticise ; to prevent ; to indulge in ; sensitive to.
3. Have the correct spelling pointed out in each of the following pairs :—  
friends, freinds ; conscience, con-

science; asept, accept; plese, please; favour, favor; usully, usually.

4. Explain the difference between the following pairs of words and have them used in sentences to show the difference :—

principle, principal; clear, clean; win, beat; in charge of, in the charge of; trusting, trustful; to desert, desert; wages, salary; to overlook, to look over; each other, one another.

5. Give practice with the uses of “peace” :—

to make peace; to sue for peace; to keep the peace; to bring about peace; peace at any price; a peace treaty; at peace; to hold one's peace; to smoke the pipe of peace.

6. Give practice with the uses of ‘blind’ :—

to blind oneself to; to turn a blind eye to; a blinding light; as blind as a bat; to be blind to; a blind road; blind forces.

7. Have translated into the Mother Tongue paragraph 1.



8. Have a summary made of paragraph 11.
9. Have a story written illustrating  
“A friend in need is a friend  
indeed.”

## Neighbourliness.

A good citizen is one who is friendly with those among whom he lives. He is prepared to help those who need help, to encourage those who need encouragement, to protect those who need protection, and generally to try to make life happier for those among whom he lives.

Once upon a time there was a king named Alphonso, who ruled over what is now the southern part of the country of Italy. It was the kingdom of Naples and Sicily. On one occasion, he was going on a journey through a part of his kingdom. He was dressed as an ordinary citizen, and did not have with him all the following of guards and servants that usually went with him. He came to a place where the road was very bad. There was no metal on it, and everywhere there were holes full of mud. In one of these big mud-holes a mule was stuck fast. The mule driver was doing his best to get his mule out, but his efforts were in vain.

Finding that, unaided, he was unable to get his mule out of the mud, the mule-driver called upon several passers-by to help him. But each was intent on getting through the mud himself, and none was willing to

put himself to the trouble of helping the unfortunate mule-driver. Meanwhile the mule was sinking deeper and deeper into the mud. The mule-driver caught sight of Alphonso, and, not recognising him, besought him to help him to get his mule out.

Alphonso at once jumped off his horse and went to the assistance of the mule-driver. The two of them, king and mule-driver, pulled and pushed, encouraged the mule to struggle himself, until finally they succeeded in getting the mule on to firm ground. Both of them were covered with mud by the time they had finished pulling the animal out.

A number of people had collected by this time, and, as people do, they stood by, watching. Then some one recognised the king. Word went round that this was King Alphonso. When the mule-driver heard that his helper was the king, he was very frightened. He turned to Alphonso and begged his pardon for asking him to help him in such an unpleasant task. But Alphonso told him that there was nothing for which to beg his pardon. He was a man, although he was the king, and men should always be ready to help those in difficulty. King Alphonso had put to shame all those passers-by who would not help, and had set an example of neighbourliness.



A good citizen shows his neighbourliness in small things. As a rule, in our ordinary everyday life, we do not get many opportunities for doing great deeds of service. But we do get a great many chances of doing small acts. It is these small acts of helpfulness which make life easier and happier for the community in which we live. And it is by being willing to do small things for others that we train ourselves for doing greater things, when we are called upon to do them. If we have not been in the habit of helping others in small ways, we shall be found wanting when the chance to do a great service comes our way.

Sometimes those who live near us fall ill and need help. There are often small services that we can do them at such times, if we are anxious to be good neighbours. Sometimes we see people doing things, out of ignorance, which we know to be harmful. We can then use our knowledge to help them. We see a man or woman struggling along with a heavy load. Here is a chance to show our neighbourliness and to help. A neighbour is illiterate and cannot read a letter which he has received. We can read it for him, and perhaps we can also teach him to read. A stranger does not know the way to a place to which he wishes to go. We can help him to find his way. Or he may want to meet a certain person and does not know where he

is. We can help him to find his friend. A man is having difficulty in getting his luggage on to a bus or a train. We can help him. Often we are quite ready to do these things for our friends. But we must remember that a good citizen shows neighbourliness not only to his friends, but to anyone who needs help.

Sometimes one of our class-mates is having difficulty with his work at school. It may happen to be something which we understand quite well. We are then in a position to help him. Often books or other things get lost, and their owners are in trouble. We can help them to find the things which are lost. Often when pupils are new to a school, through ignorance, they are apt to do things which are against the rules and customs of the school. Instead of letting them get into trouble, or laughing at them, we can explain to them where they are going wrong, and help them to understand how things are done.

In our homes, or, if we are in a boarding house at school, we get a great many opportunities to practise being good neighbours. In the home there are always, every day, many things which have to be done by some one or other. Often the members of the family do not think how, by willingly helping their parents, and especially their mothers, they can make the work of running the home easier. Helpfulness in the home

or in the boarding house, is the sign of a good neighbour. For the one who is helpful in the home will also be helpful to those outside the home.

Those of you who are Scouts or Guides know that every Scout and every Guide is supposed to try to do at least one good turn to some one every day. This one good turn is a minimum. There is no limit to the number of good turns that one can do in a day. But by doing at least one good turn each day, we train ourselves being helpful. One of the objects of Boy Scouts and Girl Guides is to grow into good citizens, and that is why they try to learn to be good neighbours.

There is a good rule according to which we should always act if we wish to be a good neighbour. It is called the Golden Rule. The Golden Rule is, "Always act to others as you would like them to act to you. Always treat others as you would like to be treated by others." We can easily see how pleasant life would be, and how much more happiness there would be, in our country, and in the world, if all citizens acted on this rule.

The Golden Rule applies not only to the small things of life, but to big things also. If we act according to it in small things, then we shall also act according to it when we get a chance of doing some-



thing important. We shall now consider some of these bigger issues where the exercise of this quality of neighbourliness is of great service to our country at present.

As you know, a great many people in India cannot read or write. They are illiterate. This is not their fault. They have never had the chance to learn to read. But we know too, that our country cannot progress as it should do, if the majority of the people are ignorant and uneducated. If we are to be the best kind of citizen we must be educated, at least to the extent that we can read books and newspapers and magazines. Now those of us who have had the chance to go to school and to be educated, have been given something of which many of our neighbours have been deprived. They therefore need our help. In this matter we are in a position to help them, if we are willing to do so. Just as we would show our neighbourliness if we found our next-door neighbour lying at the side of the road, unable to move because he had broken his leg, so we should show our neighbourliness when we find him unable to make progress because he cannot read.

Teaching those who are illiterate is thus one way in which we can be neighbourly. And in doing this we are not only helping our individual neighbour, but we are also

rendering a very great service to our country. It may take time that we would rather put into something else. It may mean hard work. But since we have been given the privilege of education, it is our duty to use what we have been given to help those who are less fortunate than ourselves. This is a way being neighbourly which everyone, even quite small boys and girls, can use. Some boys and girls have taught their parents to read and write. There are very few of us who could not find some one whom we could help in this way, and so carry out the Golden Rule.

An evil that has been rife in India for many years and which is still present, is the feeling between different communities, which we call communalism. This is an evil which the leaders of our country are rightly determined to stamp out. But however much our leaders may try to do so, they cannot be successful unless all the citizens of the country are prepared to back them up, and to do all that they can to see to it that the relationships which exist between different communities are friendly ones. Success in doing this will depend on each one being neighbourly to all, no matter to what community they happen to belong.

Friendship of one community with another is built up on the friendship of

individuals of the different communities with one another. Feelings of dislike and hatred are, in the same way, built up on the dislike of individuals of the different communities for one another, and on the way in which they show it. If each one of us follows the Golden Rule in our dealings with those belonging to a different community from our own, then communal feelings will soon disappear.

We do not like people saying unkind and unpleasant things about our religion, and about the community to which we belong. Therefore we should be careful never to say such things about others. We do not like people of other communities getting privileges and opportunities for advancement which we do not get. Therefore we should always be careful not to accept such privileges and opportunities for ourselves. We do not like people of other communities trying to keep themselves in a separate group, apart from the general life of the country. Therefore we should always be careful to set our faces against our own community doing anything of the sort. We do not like other people to be afraid of us, and to be suspicious that we intend to harm them if we get a chance. Therefore we should never harbour in our own hearts such feelings of fear and suspicion of others. We do not like people of other communities to write articles in newspapers and



magazines in which they say cruel and unkind things about our community, exaggerate, and make mountains out of mole-hills. Therefore we should be careful never to write such articles ourselves, and should always try to persuade others not to do so.

If, in this way, we exercise neighbourliness to all, no matter to what community they belong, then communal feeling will wither away. Not only should we approach this problem from the negative side by refraining from unneighbourly acts, but we should also approach it from the positive side and be actively helpful and friendly to those belonging to other communities. In this way we will be citizens who will cause divisions in our country to disappear.

A sign of a neighbourly citizen is that he is tolerant of others. It is never possible for every individual to agree with every other individual in everything. Each person has his own religious beliefs. Even those who profess the same religion never agree with one another over many things. Each person has his own ideas as to what is right in politics, in methods of government, in economics, and in all other aspects of our common life. Each one of us likes to be free to hold his own opinions about these different things. Each one of us likes to be free to express his opinions and to try to persuade others that he is right. But if we are neighbourly citizens,

we shall allow others to have the same freedom as we want for ourselves. This is really the meaning of being tolerant. When we are tolerant we extend to others the freedom that we claim for ourselves, the freedom to have our own opinions, and to express those opinions, provided that, in doing so, we are neighbourly and do not attack others.

As a matter of fact, it is through tolerance of others and of their ideas that we progress in our search for truth. No one human being knows all truth. Everyone can learn from others. If everyone is free to tell others what he thinks is right and true, then, gradually, everyone will get a better idea of what we should believe and what we should do. But if we are intolerant, and try to make everyone believe and act as we do, we are sure to suppress ideas and practices which would benefit ourselves and our country. Truth will triumph in the end, whatever we do, but if we are tolerant, it will triumph more quickly.

Another matter in which this quality of neighbourliness can help us to be good citizens, is disease and sickness. It is of great importance that the people of a country should be healthy. No country can be prosperous if a large number of the people living in it are continually suffering from one disease or another. As you know, one of the problems which India has to face is that of improving

the health of her people. Far too many people suffer from malaria and other forms of fever, from tuberculosis, from plague, dysentery, cholera, and other diseases. It is the duty of good citizens to held in the fight against disease.

I think everyone will agree that it is a neighbourly act to protect those who live near us from disease. This is the sort of action which everyone, young and old, can perform. In doing so, of course, each one benefits himself incidentally. It is neighbourly to see that the drains round our house are kept clean, because by so doing we reduce the chance of other people getting typhoid fever not to speak of saving ourselves. It is neighbourly to kill rats in our houses, and not to allow them to multiply, because by so doing we reduce the chance of a plague epidemic starting. It is a neighbourly act for us to get ourselves inoculated against such diseases as typhoid fever, plague, and cholera, and vaccinated against small-pox, because by reducing the chances of our getting these diseases ourselves, we also reduce the chances of their spreading to other people. In the same way, it is neighbourly to use a mosquito net at night, because, while we are preventing ourselves from being bitten by mosquitoes and from getting malaria, we are helping to prevent other people from getting infected by mosquitoes which have bitten us.



All the precautions we can take against disease help to stamp it out. If we are careless about such things, if we are not careful to keep ourselves and our houses and surroundings clean, then not only do we suffer ourselves, but we also help to bring suffering to others, and make it more difficult to make our country healthy. A neighbourly citizen is one who does his best to improve his own health, for by doing so he is helping to get rid of disease from his village and town. Other people suffer from our carelessness and thoughtlessness. We do not like to suffer because of what others do. So we should see to it that we do as little as possible which will cause others to suffer.

Neighbourliness shows itself in courtesy and good manners. There is usually a reason for what we call good manners. It is bad manners to spit in public places. It is also unneighbourly because it is a dirty habit, and because it is one way in which disease is spread. It is good manners for boys and men to give up their seats in a train to girls and ladies. It is also neighbourly because boys and men, unless they are old or unwell, are stronger than girls and women. By being polite, they are helping those who are weaker than they are.

When one is travelling in the train, one often finds people who stretch themselves out along the seat and occupy space in which

three or four people could sit. But they do not make any attempt to sit up and let other people sit down when the compartment becomes full. This is bad manners, and it is also unneighbourly and selfish. Sometimes people pile their bedding or other luggage on the seats which are meant for people to sit on, and thus prevent others from getting a seat. This again shows a lack of consideration for others. Very often, when trains are crowded, those who want to get in when the train stops at a station, will not allow those who want to get out, to do so before they try to get in. They try to crowd into the compartment, while those who are inside are trying to get out with their luggage. This is bad manners. It is foolish. And it is inconsiderate.

In India people are learning to form queues for such things as buying tickets or for getting a place in a bus. This is a very good habit. Everyone takes his turn. It is much fairer than for everybody to try to push and scramble to get in first. But we sometimes find that some people who come along when there is a long queue, do not want to wait their turn, but try to get to the head of the queue to get their tickets out of their turn, or to get a ticket without having to wait. Sometimes a person will ask another, near the head of the queue, to get his ticket for him as well as his own. All this shows a lack of neighbourliness, a lack of considera-

tion for others, and a selfish desire to get things for oneself, no matter whether others suffer or not.

To be courteous and polite we have again to remember the Golden Rule. It is the foundation of good manners, just as it is the foundation of all forms of neighbourliness. We do not like people to stare at us or to make fun of us if here is something about ourselves or our clothes which is different from what is usual. Therefore we should be careful not to stare at others nor to make fun of others. We do not like people to interrupt when we are speaking, so we should be careful not to interrupt others when they are speaking.

Neighbourliness shows itself in small things, and does not, as a rule, call for any great self-sacrifice. But, at the same time, it does mean that we have to be prepared to sacrifice our time and our comfort for others. It may, at times, mean that we have to make a big sacrifice. This readiness to sacrifice oneself is, as we shall see, another of the characteristics of a good citizen.

Once upon a time, when the famous Indian, Ishwarchandra Vidyasagar was a young man, a position in the Sanskrit College in Calcutta became vacant. His friends and everyone who knew him thought that he was the best man for the position. It was certain



that if he had applied he would have got the position. But Vidyasagar knew of a man who was better fitted for the post than he was. This man did not know of the vacancy. Vidyasagar had only to keep quiet, and he would have got the position. But this was not his way. He left home and travelled a hundred and fifty miles to tell this man about the position. The man, when he understood what Vidyasagar was doing, was amazed at his generosity. He said that it was most unusual for anyone to help another to his own cost, in this way. But Vidyasagar said that he was only doing his duty.

We can easily see how citizens as neighbourly as Vidyasagar help their country and how such citizens are needed in India today.

### Exercises.

1. Give practice with the following :—  
 intent on ; to catch sight of ; to put to shame ; to set an example ; as a rule ; in the habit of ; apt to ; to get into trouble ; to do a good turn to ; to act on ; would rather ; to take time to ; to put into ; to stamp out ; to back up ; to set one's face against ; provided that ; as a matter of fact ; to get rid of ; to see to it ; to make fun of ; to one's cost.
2. Have sentences made using the

following :—

to persuade ; to inerrupt ; to succeed ; to harbour : to apply ; to exaggerate.

3. Get the opposites of the following and have them used in sentences.

majority ; minimum ; ignorance ; success ; hatred ; negative ; tolerant ; generosity.

4. Explain the difference between the following pairs of words and have them used in sentences to show the difference.

vacant, empty ; recognise, know ; quiet, quite ; inoculation, vaccination ; interrupt, interfere ; communalism, communism.

5. Have the correct spelling pointed out in each of the following pairs :—

seperate, separate ; servant, servent ; privelege, privilege ; innoculate inoculate.

6. Have the plurals of the following used in sentences :—

mud-hole ; passer-by ; life ; bus ; community ; mosquito.

7. Have one word given for each of the following :—

One who cannot read.

One who lives near us.

One who is looking at what is going on.

One who is studying in the same class as ourselves.

One who is travelling in a bus or a train.

8. Have given *nouns* of the same derivation as the following :—

encourage ; protect ; intend ; extend ;  
believe ; multiply.

and *verbs* of the same derivation as  
suspicious ; division ; tolerant ; prosperous ; vacancy.

9. Give practice with the uses of “to call.”

to call ; to call on ; to call for ; to call to ; to call out ; to call off.

10. Have three or four sentences written describing each of the following :—

a mule ; small-pox ; a queue.

11. Have two or three paragraphs written on the Golden Rule.





## Self-sacrifice.

There was once a man who belonged to a wealthy family of high social position. In fact, he belonged to the most honoured social class in the land. He was accustomed to living in luxury, and to having whatever money could buy. He had the best education possible, and obtained high degrees at one of the best Universities in England. He was exceptionally clever, and possessed the very best qualities of character. He could have secured a very high position under the government of his country.

But his country was subject to a foreign nation, and that foreign nation ruled and governed. This man, therefore, because he loved his country, sacrificed all his prospects of a successful career. Instead of making a name for himself with the rulers of his country, he devoted himself to his country's struggle for freedom. As a result, he spoke against that foreign government and tried to rouse his people to struggle for their freedom. To do this, he gave up his comfortable home and all the luxuries to which he had been accustomed. He was put in jail for speaking against the government. Every time he came out of jail, he began to do and say again the same things

for which he had been put in jail. As a result he was very soon put back in jail.

This went on for years. In all, he spent nearly half his life in jail because he was determined to win freedom for his country. That man was Pt. Jawahar Lal Nehru, now the first citizen of India, than whom none has sacrificed more for his country. He has given everyone an example of a self-sacrificing citizen.

Once a party of explorers with Captain Scott at their head, were trying to reach the South Pole. They endured many hardships but finally achieved their object. On the return journey from the Pole, however, everything went wrong. They encountered fierce storms. The cold was intense. Their supplies ran short. Some of the party fell ill. After a terrible struggle, they reached a spot eleven miles away from a place where they would get shelter and fresh supplies. Then they were held up by a blizzard. One of the party, Captain Oates, was so ill that he could go no further. He knew that, without him, his companions would have a chance of winning through to safety. He asked them to leave him and to go on. But this they refused to do. When he saw that his companions would not listen to him, and would not save themselves by leaving him, without saying a word to anyone, he suddenly left the tent in which they were,

wandered out into the blizzard, and was seen no more. He sacrificed himself in order that his companions might have a chance of saving themselves.

Once in the early days of the city of Rome a series of misfortunes came upon the people of the city. There was an epidemic which carried off a number of the leading citizens. The river Tiber, on the banks of which Rome is situated, flooded the city, and caused a great deal of suffering. This was followed by a bad earthquake which shook the whole city to its foundations. As a result of the earthquake a huge hole opened in the centre of the city. The priests said that huge hole would never be filled unless something that Rome held to be its most valuable possession was thrown into it. No one could decide what the city's most valuable possession was. While everybody was discussing this, and one said one thing, and another suggested something else, one of the leading citizens, named Marcus Curtius, came forward and said that Rome possessed nothing so valuable as her brave citizens. So he mounted his horse, and, with his armour on, made his horse jump with him into the abyss. Whereupon the earth closed over him, and became level as it had been before the earthquake. I

This of course is only a myth. But it illustrates the spirit of self-sacrifice that is



found in good citizens. We have seen this same spirit shown in our own day, when large numbers of men and women have sacrificed themselves for their country by joining the armed forces and going away to fight for their country. Many of these gave their lives for their country. Others, who returned alive, sacrificed money, position, comfort and careers for their country.

During the struggle for freedom in India, many people showed this same spirit of self-sacrifice. Some went to jail. Some suffered bodily injury. Many gave up good positions and the prospects of prosperous careers. Some gave their lives in the cause of freedom. All had to undergo hardship and suffering. They were prepared to make these sacrifices, because they loved their country, and believed that it was their duty to sacrifice themselves and their possessions in order to serve their country.

Now that India has gained her freedom, there is still the same need for self-sacrifice in her citizens. No country can progress or become really great unless its citizens have the spirit of self-sacrifice, and are prepared to put the interests of their country before their own personal interests and wishes. The citizens who can truly serve their country and make it great are those who are prepared to sacrifice themselves and their possessions for their country.

Sometimes we think that it is a fine thing to sacrifice ourselves for our country. We admire those who have died for their country or have gone to jail for the sake of their country's freedom or have suffered for their country in other ways. And we are quite sure that we are ready to do the same sort of thing. But often we do not realise that readiness to make big sacrifices is something which is gradually built up. We start, not with a big act of sacrifice, but with small things. Gradually we get into the habit of sacrificing ourselves for others. Those whom we admire did not suddenly become unselfish and self-sacrificing. They started long before the opportunity came for an outstanding act of self-sacrifice. They started by being unselfish in small things. They developed the habit of sacrificing themselves. Then, when the call came to do something big, they were ready to answer it. Thus, if we wish to become citizens who are filled with the spirit of self-sacrifice, such as are needed in India today, we must begin with small things. If we do not do this, then, when the opportunity comes to do something big, we shall find that we fail to rise to the occasion.

It is sometimes harder, as a matter of fact, to be regularly unselfish in small things than it is to do something spectacular for which everyone will admire and praise us. But the happiness and prosperity of our



country depend on the ordinary citizens who are in the habit of being unselfish, just as much as on those who are called on to make big sacrifices. We see this in our everyday life. We know how much harm is done to our country by those who are selfish in regard to money. Unfortunately, there are numbers of people who are so anxious to make money that they charge more than they ought to for foodstuffs, with the result that many poor people have to go without food. There are those who refuse to sell necessities of life at a fair price. They say they have nothing to sell, while, all the time they are selling them at extortionate rates in the black market. We have no difficulty in seeing that such people are bad citizens who are doing a great deal of harm to others. They are bad citizens because they are not prepared to give up the chance of making a lot of money. They have no spirit of self-sacrifice, and their country suffers because of them. Such people have never learned to be unselfish in little things.

When we are young we should, therefore, take every opportunity to develop the habit of unselfishness. Often in school there are those who are not as well off as we are. Their parents have not enough money to pay their fees. We have a chance to help such students by contributing to a poor fund from which they can get scholarships to pay their fees. This means a certain amount of sacrifice for



us. We have to give money which otherwise we would have spent on ourselves. If we give a few annas to the poor fund we cannot spend them on something for ourselves. We may have to give up something which we wanted to get. But by making this sacrifice even though the sacrifice be only a small one, we are helping some one to get an education. And this is one of the greatest services we can do to our country.

Sometimes a school can be improved in many ways if the students in the school are prepared to use some of their spare time to work in the school, and for the school. There are usually many things that a school needs, for which money is not available. Often these are things which can be done by students if they are willing to give up some of their time. Gardens can be made. Playing fields can be improved. Trees can be planted and looked after. A reading room can be opened, out of school hours. A co-operative shop can be opened. Many such activities can be carried on if students are willing to help. But all such activities mean a sacrifice of time. Students have to spend time on these various projects, which they would otherwise be spending on themselves and for themselves. But by this sacrifice, they are making the school a better place, and enabling it to give a better education. And this is a great benefit to the country.

When the time comes for students to leave school, they have to decide what work they are going to do. Often at this time there is a call to self-sacrifice. They have to decide whether they are going to take up work which will bring in a lot of money, and enable them to reach a high position in society, or whether they are going to take up work which, though not highly paid, will be of real service to their country. If they wish to be citizens whom India needs they will be prepared to sacrifice themselves and to work for their country rather than for themselves.

No country can be truly happy and prosperous unless its citizens are unselfish. We have seen in India the harm that selfishness has done when different communities are selfish. When one community, like one individual, wants everything for itself and cares not what other communities get, then the result is division and quarrelling and hatred. Each community must be prepared to sacrifice itself for the good of the whole. Most of the enemies of our country can be defeated, and most of the problems which our country is facing can be solved, if individuals and communities will be unselfish and sacrifice themselves when need arises.

Many years ago Calcutta University was looking for a man to become Professor of Physics. They had some money to pay his salary, but it did not provide a very high salary. There

was one man whom the University authorities considered to be very well fitted for the post. They wanted to make him Professor of Physics. But this man was in government service, and was drawing a much higher salary than the University could offer. So they thought that he would not consider leaving his position and taking up work with the University. He would have to give up money and prospects of promotion which were much greater with the Government than they were with the University. They therefore hesitated to ask him to take up the work.

But they did not know their man. No sooner was the suggestion made to him that he should leave his position and prospects in the Government and go to the University, then he at once agreed to resign his Government position, and to begin work with the University. He loved Science so much, and he so much desired to serve his country in the best way he could, that he was prepared to make the big sacrifice involved in the change. This was the famous scientist, Sir C. V. Raman.

Sir Asutosh Mukerji, speaking about Raman's action said, "I should fail in my duty if I were to restrain myself in my expression of the genuine admiration I feel for the courage and spirit of self-sacrifice with which Mr. Raman has decided to exchange a lucrative official appointment for a university pro-



fessorship, which, I regret to say, does not carry even liberal emoluments. This one instance encourages me to hope that there will be no lack of seekers after truth in the temple of knowledge which it is our ambition to erect."

### Exercises

1. Give practice with the following :—  
to give up; in all; to run short;  
to be held up by; to win through;  
to carry off; in the cause of; to  
rise to the occasion; to go without;  
to be well off; in regard to; to  
take up.
2. Have sentences made using the  
following:  
  
accustomed to; subject to; to sug-  
gest; to admire; to exchange; to  
face; involved in.
3. Give practice with the usage, "no  
sooner.....than."
4. Explain the difference between the  
following pairs of words and have  
them used in sentences to show  
the difference.  
  
listen; to hear; whole; hole; price;  
value; interest; interests.

5. Give practice with the uses of "head".

the head of a queue, of a table, of a bed, of a river, of a canal, of an institution, of a list, of a class.

and with its opposite, "foot".

the foot of a mountain, of a table, of a bed, of a class, of a list.

6. Have given the *nouns* of the same derivation as the following:—social; devote; valuable; admire; solve in and *adjectives* of the same derivation as,

luxury ; storm ; admire ; activity ; help ; ambition.

and *adverbs* of the same derivation as,

storm ; body ; society ; courage ; liberal ; decide ; truth.

7. Have used as nouns, verbs and adjectives, the following words :—return; flood; love; market; school; garden.
8. Have translated into the Mother Tongue Paragraph 1.

## Vocation.

It is the duty of every citizen to work. The work that he does, moreover, should be work that is beneficial to the community. That is, it should be work which contributes to the welfare of the community, and supplies a need of the community. A country cannot afford to have among its citizens those who benefit from the work of others but who do not, in their turn, do anything for others. Nor can it afford to have among its citizens those who work, but whose work is injurious to others. It is not enough for us to realise that it is our duty to work. We have also to realise that it is our duty to do the kind of work which will be of advantage to our country, and to the people of our country.

From the point of view of each individual citizen, work is a good thing, even although he may not always think so. No one can be really happy unless he is working. We have been born with an urge to be active. We all have different powers and abilities. It is only as we get opportunities to use these powers, that we can develop our personalities. These powers are of different kinds. We have physical strength, the power to use our bodies and our limbs. We have mental strength, the power to use our minds and



to think. We have various natural urges and desires which we call instincts, such as the desire to display ourselves and what we do before others, the desire to find out about the world about us, the desire to live and work with others, the desire to fight against what is wrong, the desire to make things.

If we are to develop properly, and to lead happy lives we must have opportunities to use these powers, and to fulfil our instinctive desires in good ways which will enable us to serve our fellow men. This we do very largely through our work. Work brings us the chance to be active and to use our powers. Thus work is necessary not only from the point of view of earning a living, but from the point of view of self-development.

We can see, too, that the work which a citizen does is very important for the country as a whole. A man who does not work is a burden on others who do work. He is getting benefits from living with other people, but he is not making any contribution to his country. He has to be supported. Clothes and food and a place to live have to be found for him, and he does nothing in return. It makes no difference whether he has money in the bank or not. He may be rich enough to buy all he wants without needing to do any work to earn the money. If he does no work, he is a burden on the

country. The country loses the benefit it should gain from the use of his powers and energy. A community has the right to expect that all its members shall work. To work is a duty which every citizen owes his country, irrespective of whether he is rich or poor.

It is then of great importance for every citizen to come to a careful decision about the work that he is going to do. There are kinds of work which are of no service to the country, but which, on the contrary, do harm. For instance, a man does no service to his country by keeping a drink shop, or, where these are illegal, by trying to make and sell liquor illicitly. Such work is a hinderance to the country rather than a help. In the same way, selling opium, except for medicinal purposes, is injurious to the community. Often the work of a lawyer is of no service to the country, though this depends on the way in which a lawyer works. A money-lender does not, as a rule, serve his fellow citizens, although this again depends on how he does his work.

When we decide what work we are going to take up, we must also remember that all work by which we render a service to others is honourable work. No such work is to be despised, however humble it may seem to be. A story is told of a famous Indian

gentleman who was going to a village in the country. Although he lived in a city, he wore very simple clothes, and looked just like a villager. He got out of the train, at a wayside station near the village to which he was going. As well as himself, only one other person got out of the train. This was a college student. He was dressed in clothes of the latest fashion, and was evidently not in the habit of lifting a finger to help himself. On the station there were no porters to carry his bedding roll and suitcase. It never occurred to him to carry them himself. He thought it was beneath him to do any such work. Seeing his fellow-traveller, and thinking from his appearance that he was a villager, he called to him rather rudely, and told him to carry his luggage for him. The gentleman did not refuse, but picked up the things, and went off the station with them. So the student, followed by his "coolie", the man famous all over India, walked off to the village to where they were going. On arrival there, the student found out who his "coolie" was, and was filled with shame. But he learnt a lesson about not being too proud to do any kind of necessary work.

The first thing a coming citizen should do, therefore, when choosing the work he will do in life, is to think whether the work he contemplates doing is really necessary, and



whether there is a need for it. Often boys are attracted to the lawyer's profession. Many lawyers make a great deal of money. They are respected by the community. A lawyer's work is often a stepping stone to a political career. But one question a boy should always ask when considering the attractiveness of a lawyer's work is, "Does my country need more lawyers? Are there too few to do the work that has to be done, or are there plenty of lawyers in the country?" If he comes to the conclusion that there are more than enough lawyers to do all the work that requires to be done, then he should consider taking up some other kind of work.

Very often when we are leaving school we can get the chance to train ourselves to be teachers. If we do get such a chance, then again we should ask ourselves the same question, "Does my country need teachers? Are there enough teachers for the work which has to be done?" Very often when a suggestion is made to girls or boys to take up teaching as their work, they are unwilling to do so, if they can possibly find something else to do. They think that a teacher is very poorly paid. He has to work very hard. He is expected to do all sorts of jobs, especially in villages, besides his ordinary, regular work. He is not particularly respected by other people. He has not much chance of getting on well, and of having a successful career. So, although

boys and girls have to answer the question, "Does my country need teachers?" in the affirmative, yet they turn to teaching only as a last resort, when they have tried everything else. But this is not the attitude of the citizens that our country needs.

If we select the work we are going to do in life because of what we think we shall get out of it for ourselves, rather than because of the needs of our country, we cannot serve our country as we should. We are making it more difficult for our country to progress.

Sometimes village boys are inclined to look down on village work. They think that they must get away from the village into the towns. Work on the land is too humble for educated people. They want to take up one of the professions, to be a doctor or a lawyer or a judge or a big business man. Or if they cannot do that, at any rate, they want to work in an office where they wear a coat, and use a pen or a typewriter. And this they think to be a much more honourable kind of work than farming or working at a village trade.

Now this is a great mistake. India will probably always remain mainly agricultural country. The welfare of the country, as far as one can see, will always depend on agriculture and the different kinds of work connected with agriculture. Agriculture and village



life generally are therefore of the greatest importance. The fields of service which they provide are some of the most worth-while in India. Before turning their backs on the village and on agriculture, all future citizens of India should have very strong reasons for doing so. The village needs clever and talented people more than the town does.

As well as the need for any particular work the future citizen has also to consider his own ability. During school days most boys and girls can find out what they are good at, and what they are interested in. Normally we are interested in what we can do well. The ability we find in ourselves is usually a good guide when we are trying to decide what work we shall take up in life. One boy finds that he is good at agriculture and at growing vegetables. He has a natural bent for this kind of work. Another finds that he is naturally good at using his hands in some particular kind of craftwork. Another is interested in science, another in writing, another in drawing and so on.

Now this natural ability which we discover in ourselves is a sign which tells us the work that we are meant to do. There are, of course, other considerations which we have to keep in mind. But other things being equal, we can take it as a general rule that we should take up work for which we have a special ability.



It often happens, of course, that circumstances over which we have no control prevent us from doing the work we want to do. The poverty of parents very often means that their children cannot get training for the work in which they are interested. They have therefore to take up the first job that comes along in order to earn a living and to help their parents. Sometimes there are not enough openings for them in the particular branch of work they wish to go in for. A boy may have the natural ability which will enable him to become a good doctor. This is a profession, also, which provides one of the best avenues for service of the country. There is also a very great need for doctors. But the cost of being trained to be a doctor is unfortunately very great, and because of this the boy has to give up the idea of becoming a doctor, and has to take up some other work.

But if it is at all possible for us to take up work along the line of our special interests and abilities then we should do so, irrespective of the fact that the work we take up will not enable us to become rich or powerful. The only condition that we should keep in mind is whether the work is of service to the country or not. Very often boys and girls allow themselves too easily to give up trying to do the work they like. Poverty may, in many cases, be an insuperable obstacle. Yet it is also true that very often, if

we are determined and persevering enough, we can conquer difficulties in our path, even although, at first sight, they seemed to destroy all hope of progress.

It sometimes happens that when a boy has finished his school course, he cannot get work to do. He applies for position after position but does not succeed in getting any. The training he has received in school has fitted him for one particular kind of work only. When he cannot get that work, he just sits at home or wanders round doing nothing. Unkind people sometimes say that when he gets into that position, then he begins to think of becoming a teacher ! Now we have already seen that all useful work is honourable. If anyone is so unfortunate as to be unable to get the particular work he wants to do, he should be prepared to turn his hand to anything that offers, at least for a time. He never knows what opportunities may come his way if he works faithfully at a useful job, even though it may not be what he would have chosen.

There was once a student who passed his Intermediate examination. But his parents had no money to keep him at College to finish his B. A. course. So he went out in search of work. For days he found nothing that he thought he could do. Then one day he found himself opposite an ice factory. There were

a large number of coolies at work, carrying out blocks of ice, and loading them into vans. So he asked for work as a coolie and was taken on. He was given work and began what was, for him, heavy and unaccustomed work.

He worked for ten days, and during that time made friends with the engine cleaner. It so happened that the cleaner went on leave. The new coolie offered to work as cleaner during the regular cleaner's absence. He did good work, and when the original cleaner was unable to come back, the ex-student was given permanent work as a cleaner. He worked hard at his new job, and took a keen interest in all that was done in the factory. Soon he had learnt a great deal about all the different kinds of work done in the factory.

It so happened that about this time he got a letter from a friend in which the friend mentioned an ice factory in his town which had gone out of order. He went to the broken-down factory, interviewed the owners, and was given permission to try to set the defect right. This he was able to do. He then returned to his work as a cleaner, but soon was away repairing another ice factory. Gradually he built up a reputation for himself because of his good work. He took to repairing electric machines also, and from



that time has never looked back. This was a man who was willing to take anything that came to hand, worked faithfully at it, and so gradually made his way and became successful.

Very often boys and girls do not give much thought to this important matter of choosing a vocation. They just allow themselves to follow the line of least resistance. A boy's father is a shopkeeper, and so the boy takes up work in his father's shop. This may be all right. But he should not decide to do so until he has considered the work in the light of the two principles we have mentioned ; firstly, the principle that the work should be of service to the country ; secondly, the principle that the work we do shall be work for which we have special ability, and in which we are interested.

Another boy takes up a job because he thinks it is easy, and that he will not have to work hard for his salary. Needless to say this is not a reason that should influence a good citizen. We have only to think of what would happen to the country if everyone acted according to such motives to see how bad it is. Sometimes young people go into a profession purely because it is likely to bring them money, position and power. In other words, the principle according to which they decide what they will do, is the principle of

self-interest. This is not the principle of a good citizen. India needs citizens whose main motive in all they do, is service of their country.

We have to remember that it is our intention which makes a great deal of difference to our usefulness as a citizen. Most kinds of work can be done from both selfish and unselfish motives. There are harmful and serviceable ways of using all our talents, in whatever work we may take up. A teacher may use his ability for his own advantage and gain, or he may put his whole heart into training the children in his charge so that they may become good citizens of the country. That is, his interest may be in himself or in his children. A man may use ability, for trading and for business for his own advantage and to make money for himself, or he may use it to benefit his neighbours and his village. He may trade in something, such as opium, which is harmful, or in something useful. He may sell at exorbitant prices or at fair prices. He may be dishonest or honest in his dealings with his customers. A writer may write books which have a good influence, though he realises that they will not have a very big sale, and that he will not make much money out of them. Or he may write bad books which will have a big sale, but which will do a lot of harm. The work of a clerk in an office may be helpful or obstructive. The work of a policeman may be of service or oppressive.

So we have not only to choose work which can be serviceable to the community, but we have also to make up our minds that when we work, we shall work in such a way that what we do shall help our country, even although we ourselves may have to sacrifice certain things. We must do the right kind of work, and do it in the right way.

### Exercises

1. Give practice with the following:—  
to contribute to; on the contrary;  
irrespective of; from the point of  
view of; to lift a finger; a stepping  
stone; plenty of; to come to a con-  
clusion; a last resort; inclined to;  
to look down on; at any rate; to  
turn one's back on; to keep in  
mind; of course; to go in for; at  
first sight; to turn one's hand to;  
to set right; in the light of; to act  
on; to take to; to come to hand; to  
make one's way.
2. Have the following used in sentences :—  
to afford; to despise; to occur; to  
prevent; to refuse.
3. Have the following corrected.

No one can be really happy until he is  
working.



He called him to the office.

He was filled by shame.

They want that they should work in an office where they put on a coat.

4. Have the following sentences completed.

I can neither walk nor... ..

He should not begin until.....

What would happen if.....

If I do this.....

I want to be a doctor even although.....

5. Give practice with uses of "pick":—  
to pick ; to pick up ; to pick out ;  
to pick over ; to pick and choose ;  
to pick holes in ; to pick a quarrel  
with.
6. Give practice with the two meanings  
of "as well as".
7. Give practice with "a great deal of" "a  
lot of" "a great many of".
8. Have a summary written of paragraph 1.
9. Have two or three paragraphs written  
on the following :—

What work are you going to do after  
leaving school and why are you choosing  
this work ?

## An Ideal Citizen

All through this book, as we have been studying the characteristics which are needed in a citizen of free India, you will have noticed that the ideal which we have had before us, is that of service of our country. A citizen should be honest because a dishonest man cannot serve his country truly. Co-operation and a sense of responsibility are necessary for full service. Only those who are loyal and prepared to sacrifice themselves in small and big way can serve their country. We can best serve our country when we are doing the work for which we are fitted. This ideal of whole-hearted service of country has been put before us in a very practical way by Mahatma Gandhi, an ideal citizen, who lived and died for his country.

One of Gandhiji's outstanding characteristics was his devotion to truth and his loyalty to truth. He himself described his life as "experiments with truth". He spent his whole life in the search for truth. This was not merely a matter of words and books. It was a matter of practical life. When he came to a conclusion he considered to be right, nothing could turn him away from it. He acted according to his belief, no matter what the consequences might be. And if he found that what he was doing was not in accor-

dance with truth, nothing could make him keep on with that course of action.

Several times he gave up a campaign because he felt that what was going on was wrong. People sometimes blamed him for this. But if Gandhiji felt he was making a mistake or that those who were following him were making mistakes, then he was big enough to admit his mistake and to stop what was going on. For instance, he believed that the campaign for the gaining of freedom for India should not be one of violence, but should be carried on with the weapon of non-violence. When he found that his followers did not understand this, and were using violence, he did not hesitate to call off the campaign, even though it might seem that it was being successful.

He believed that the best way to attain our ends is not by fighting, but by non-violence. That is, we should bear and endure the oppression and cruelty of others, but should refuse to obey them and their laws, and be willing to suffer the consequences. He maintained that non-co-operation of this kind with a foreign government would secure freedom where fighting would not do so, and that, in addition, the effect of such action on the people themselves was good.

As we can understand, this was a new sort of method to bring into politics.



meant suffering. It meant being misunderstood. It meant ridicule. But Gandhiji did not mind such things. He was convinced that he had found the right method, and so he proceeded to put it into action. It brought him suffering. He was put in prison. His friends were not always sure that he was right. Many patriots were sure he was wrong. But his friends loyally followed him in his non-violent non-co-operation, and, in the end, he was successful. By his loyalty to truth he showed that there is another and a better method than fighting and war. But there seems to be a danger that now he is gone, we shall forget what he showed us.

Gandhiji was the ideal good neighbour. He showed his neighbourliness in all directions, but especially in two : in his dealings with Muslims; and in his attitude to those he called Harijans.

It was his belief, as it was the belief of all sensible people, that disunity was the chief foe of India. So he set himself to try to cure the ill-feeling which existed between Muslims and Hindus. He again did this in a practical way. He was personally friendly with Muslims. He tried to understand and to help them. In fact, some people thought that he carried this too far altogether, and that he favoured the Muslims

at the expense of the Hindus. But if his policy and example had been followed, India, might have been spared the tragedy which eventually overtook her.

His neighbourliness made him ready to sacrifice even his life in the attempt to bring unity to his country. You will remember how he risked his life by fasting in order that Muslims and Hindus might be brought together, and might work together for their common Motherland. He took his life in his hands towards the end, and the practical exhibition he gave of neighbourliness and friendliness, in all probability saved Bengal from what happened in the Punjab.

Another of the reforms that was very dear to the heart of the Mahatma was the improvement of the condition of the outcastes or Harijans, and the doing away with untouchability. He felt very keenly that the Harijans were badly treated, that they were treated unfairly and unjustly. He knew that India could not hope to hold up her head among the nations of the world, less while make any real progress, until this wrong was removed from the country. So he did not hesitate to do all that he could to be friendly with the Harijans and to help them to secure better treatment.

Again he did this in a practical way. In the early days of his work, when he started

an Ashram, he insisted that Harijans should be allowed to live in it along with caste Hindus, and that there should be no difference made between them and others. He himself took his turn at doing the work of sweeping which was usually done by Harijans, thus demonstrating that all useful work is honourable. The result of his neighbourliness with the Harijans, and of his efforts to improve their lot, was opposition from many who liked the old ways of doing things. He lost the support of those who disapproved of what he was doing. He had to endure much misunderstanding. Once he was stoned because of his work for the Harijans.

But all this did not deter him. He lived along with Harijans, on occasion, in their own quarters. He fought for them with his own methods. Eventually, he succeeded in revolutionising the thought and practice of the whole country. This work which he did is living after him, and his devotion to the cause of these people has brought them new hope and opportunity, and has done an inestimable service to his country.

Gandhiji also believed that every citizen ought to work and that all useful work is honourable. He was very anxious to get rid of the idea that work we do in an office, or for which we do not need to take off our coats is more honourable than work we do with our hands. Hence, in the educational system



he worked out, he gave chief place to craft-work. He himself put a very great emphasis on spinning, again in his own life, giving a practical lead to others. He believed that it was the duty of everyone to help themselves, and that no one should get into the habit of depending on others or on Government to give them what they need.

Mahatma Gandhi set an example for all future citizens, in his readiness to sacrifice anything and everything for his country. He sacrificed money, comfort, security, pleasure, for his country. He was prepared to give everything he had in her service, and, in the end, he gave life itself.

### Exercises.

1. Give practice with the following :  
to turn away ; according to ; no matter ; to keep on with ; to make a mistake ; to call off ; to attain one's end ; in addition ; in the end ; to put into action ; to set oneself to ; at the expense of ; to risk one's life ; to take one's life in one's hands ; to hold up one's head ; on occasion ; to take off ; to work out ; to set an example.
2. Have the following used in sentences :  
campaign ; to hesitate ; to insist ; to disapprove ; to blame.

3. Have the following corrected:—

He felt that he was doing a bad  
mistake.

He refused to have done this.  
I do not mind for what you say.

4. Get one word for each of the following:—

Those who like the old ways of  
doing things.

Treating people unjustly.  
Going without food for a time.

5. Have the following used as noun, verb, and adjective:—

stone; book; result.

6. Have three or four sentences written about each of the following, describing them:—

a patriot; an office; a prison.

7. Have written a subscription of Mahatma Gandhi's method of fighting evil and wrong.